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CHRISTIANITY

AND

SEX PROBLEMS

BY

HUGH NORTHCOTE, M.A.

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DEDICATION

TO ALL MY FELLOWMEN AND WOMEN, HOWEVER MUCH TEMPTED AND HOWEVER FAR FALLEN, WHOSE FACES ARE STILL TURNED TOWARD THE IDEALS OF LOVE AND HOLINESS AND TRUTH.

PREFACE.

THIS book has been composed amid the pressure of numerous duties and in several circumstances of difficulty. The author feels that the most he has accomplished is the production of a series of fragmentary and imperfect studies upon his subject.

His thanks are due to several gentlemen in New Zealand, Australia, the South Sea Islands and elsewhere, for courteous answers given to his inquiries. They are due especially to Prof. F. W. Haslam, of Canterbury College, N. Z., and to Dr. Havelock Ellis, from whom he received invaluable sympathy and encouragement at a difficult stage of his labors. That the writer is further greatly indebted to this eminent scientist, as also to Dr. Westermarck and Mr. Crawley, will be sufficiently evident.

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CHRISTIANITY AND SEX PROBLEMS.

INTRODUCTORY CHAPTER.

Ethic of the Sexes—Science of Sex—Literature on Sex Questions—General Result of Present Inquiry.

In a single sentence of their book, two modern biologists have given pregnant expression to one of the most imperative of present day needs. We need, say they, a new ethic of the sexes. In spite of the vague and frequently petulant expression accorded to this need in conversation and in ephemeral literature, it has a real and general existence, and it is gradually being met. Such a new ethic is being slowly evolved as the outcome of the thoughts and labors of many, writing with various motives and with a greater or less degree of conscientiousness on the series of problems arising from the physiology and psychology of sex.

The study of sex questions carries the student into many branches of knowledge, anthropology, biology, medicine, law, theology, and others. It directs his inquiring gaze toward the lowest depths as well as toward the most glorious heights of human development. And here it must be said at once that an investigation of the dark side of sexuality is inevitable. The composition of this work on its present scale would have been impossible without access being had to scientific treatises such as those of Havelock Elllis and Krafft-Ebing, treatises in which the sex life can be seen as it is, without disguise; and humanity comes before the beholder in many attitudes, good and bad from a moral point of view, kneeling in prayer, striving with itself, disciplining its appetites; or, on the other hand, lying in unrestrained voluptuous enjoyment, experiencing or seeking strange forms of sensuous excitement, raving, raging, bloody, exhausted—

and naked always. Many of the visions in the series are calculated to try the nerve even of the trained student of such things; and the present writer is constrained to admit, for his own part, that he has shortened his studies on impure and perverted sexuality as much as possible; that he has confined his study of human sin—for so it must be called—within the limits of bare necessity, and has left the detailed investigation of abnormal conditions to those whose special province it is. Without contributing at this point anything fresh to the consideration of the moral advantages or disadvantages of a scientific study of sex, the author would merely accept the position that the sale of works on abnormal sexual conditions should be as far as possible regulated by law. However, a policy of wholesale suppression of even this class of work is neither requisite nor feasible.[1]

The scientific study of sex does indeed require for its successful and profitable pursuit not merely the qualities needed by other sciences, but peculiar moral qualities, tact, caution, and forbearance in making known results, drawing inferences, and expressing opinions. The scientist must here, as elsewhere, amass and consider facts. It is the just ground of his quarrel with the orthodox moralist that the latter will not face facts. On the other hand, the scientific inquirer is at times too ready to sneer at traditional or conventional ideas of sexual morality,

[1] The difficulties in the way of the publication of special works on sexual perversions would be considerably relieved if anthropologists generally would follow, and where necessary improve on, the example set by such writers as Krafft-Ebing and Westermarck, and render the most revolting pieces of necessary evidence into Latin. Here, too, must be noticed a suggestion which Mr. H. G. Wells has set forth with his peculiar power, that a minimum price, and that a high one, should be fixed by law for certain departments of literature dealing with sex questions, and perhaps for certain classes of erotic art. In spite of the complicated nature of the problem, an approximately correct demarcation of sexual literature and art unsuitable for general use might conceivably be arrived at, and the output of such productions might be regulated either in the manner indicated by Wells, or by the issue of special licenses for such sales.

to speak impatiently of asceticism, ecclesiastical influence, and the like. True science will patiently and carefully estimate the value of these things. It should not be forgotten that in this field of study the question whether the thinker's treatment of his subject becomes a dangerous philosophy of vice or a profitable elucidation of difficulties is decided to a more visible extent than in any other by the spirit in which the work is done.

It is the author's intention and hope, in the present work, to make use of modern research on sex problems, to consider as carefully as possible the results of such research, but not to exclude or unduly minimize the traditional ideas current in Christian society. Many considerations independent of sex questions strengthen the belief that in the Christian religion is found the key to the problems of life. Consequently, a vital, progressive Christianity cannot long be out of harmony with any part of science. If, as here, it should seem to be so, the apparent discord is due to an imperfect apprehension of the real requirements and aims of one or the other.

A science of sex, then, is positively necessary to the understanding and appreciation of Christian sexual ethics. At present there is much uncertainty in men's minds about the ethical ideals of sex which are really of the essence of Christian morality. Which are those ideals? How many of the current ideas about right and wrong in the sex relation ought to be accepted and upheld at all costs by Christian people? And what kind of "new ethic" of the sexes can be accepted by Christians?

In the present work, therefore, endeavor is made to adjust the relations between science and Christian thought in the region of sexual ethics. The work is not so much a contribution to the science of sex as an attempt to apply that science, for the battles of chastity have been fought too long in the dark. Practical utility grounded on science has been the chief aim of the present writer. The reader will find in the following pages discussions of present day problems, but must go elsewhere to elaborate scientific treatises, like those already referred to, for the weighing of evidence, the discovery of causes, and the investigation of origins, which have made such discussions pos-

sible. It is only here and there in the present work that the author has found himself able to make an original suggestion or criticism in the scientific investigation of sex.

Just as a dull, thick wine may be rendered bright and limpid by the infusion of a draught containing fresh ingredients, so popular Christian opinion on questions of sex, an opinion pure in its moral essence, because in the main inspired by a desire for purity and righteousness, but too frequently beclouded by prejudice, ignorance, and misconception, may be cleared and gladdened by alliance with a true science of sex. The order in which sex problems have here been taken is to some extent the order in which they usually appear in a human life, but in certain parts of the book it has not been possible to adhere closely to any definite arrangement.

The book having been written from a man's point of view, and dealing mainly with sexuality in men, a number of questions belonging to the sex life in women have been left alone. In one chapter only, the anthropological interest of the subject led the writer into somewhat closer and more direct touch with women's sexual needs.

In considering the ethic of the sexes we are compelled to face conscience problems of which neither the revelation of morality in the Bible nor the illuminated wisdom of the Church has as yet offered definitive and satisfactory solutions. The attainment of such solutions is perhaps reserved for future generations, as the outcome of many preceding thought struggles, of unconquered faith in the Divine purpose of good toward mankind, of high and sincere moral aspirations. Remarks which the writer trusts are instinct with caution, and which must be understood to be of a tentative character, have been made upon some of these conscience problems in their place. The discussion of such points, being inspired by no other motive than a desire to discover truth, will, it is hoped, be fraught with harm to no one; and, in fine, the author humbly trusts that his work will be found neither a *παρακλήσις ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ*.[1]

[1] I Thess. 2: 3.

The formation of a new ethic of the sexes does not involve any radical change in present day ideas of sexual morality. The new will be recognizable as the continuous outgrowth of the old. It will be found that our inquiry in the main serves to confirm the ethical notions upon which the social systems of modern Christian nations are based. Indeed, such a conservative tendency will appear in our discussions that we shall even find ourselves at times led back to older and more natural ideas of sexual morality than those obtaining in modern civilization. We shall find that sexual sin has a real and manifold existence; that moral responsibility is a factor of paramount importance in the sex life. But in the progress of this inquiry it will be found that a large element of caution has to be introduced into moral judgments once too readily pronounced upon breaches of sexual morality.

CHAPTER I.

Sexual Love—Its Intensity—Modesty—Biblical Views of Sexuality —Exaggeration of Sexuality on the Carnal Side—Modern Efforts to Regulate Sexuality.

DARK and formless, over the red faggots in the Tophet, towers the mighty bulk of the idol of Moloch, Lord of the Baalim.

As the winding tongues of fire enwrap his trunk, and leaping to his head, momentarily form a diadem of bright points upon his brow, the image seems to move, to exult, to rear himself aloft as a king in the valley. In that moment a wave of life, expending itself with a demonic, resistless energy, enters into him—the life of the male principle.

From his shoulder, as if flung into the Tophet by his active and potent will, the victims of the sacrifice fall into the fire-waves, there to perish writhing in torture, or after desperate struggles to emerge, should Moloch relent so far, burned and crippled, an augury of better fortune, purchased with exceeding pain.

* * * * * * * *

Perchance the priests of Moloch saw a deeper meaning in the victim's plunge into Tophet's flames than an augury or a propitiatory sacrifice. The sacrifices in the Valley of Ben Hinnom are to us a lurid symbolic picture of the dangers which surround the sexual relation. They represent the tragedy of millions of human lives, the plunge into the fiery heat of sexual passion.

In most races modesty amounting to fear surrounds the sexual act. For an estimate of the widespread notion of the inherent impurity of sexual relations, the reader is referred to Westermarck, "Hist. of Human Marriage," pp. 151f. So powerful, so instinctive is this feeling of distrust that it

must not be considered as merely delusive, destitute of any benefit to mankind. The obvious and great liability of the sexual instinct in humankind to corruption renders it necessary that some strong counteracting influence should be, as it were, inborn in the moral consciousness of men. Thus a notion which has arisen in humanity containing elements of error, which students of morals ought to endeavor to appreciate at their right value, is nevertheless useful in that it naturally prepares men's minds for the watchful reception of just teaching on the ethics of sex.[1]

Whence had the idea of the inherent sinfulness of sexual relations its origin? Various conjectures have been made on this point. Westermarck finds its origin in the instinctive sexual repugnance developed between those who are members of the same household from early childhood. Letourneau suggests that the notion that wives were personal property, or more strictly, the crudity of this notion in primitive times, and the consequent rigorous exaction of chastity from women was the chief factor of this idea. Havelock Ellis shows that in humanity sexual modesty, which includes the notion under discussion, is the outgrowth of an agglomeration of fears, the earliest and most powerful of which in the female is the fear connected with sexual periodicity. The female, afraid of injury, protects herself against the undesired advances of the male. The circumstance, too, that the sexual center adjoins the excretory center, when viewed in connection with developing ideas of disgust, must have contributed greatly, according to Ellis, to the ethical isolation in men's thoughts of the sexual functions. Further, the development in humanity of a varied ritual surrounding the sexual relation, increased the sense of modesty in regard to it. And these various fears, arising from periodicity, disgust, ritual, convention, the idea of property, and the domiciliar instinct of repugnance, roused emotions to which the familiar phenomenon of the blush gives expression, and upon which it reacts with a

[1] I may now enforce this thought by referring to Crawley, "The Mystic Rose," p. 484, "This sensitive attitude would seem to have assisted the natural development of man."

stimulating and auxiliary power. (See Westermarck, "Hist. of Hum. Marriage," 2d Ed., pp. 155, 541; Letourneau, "Evol. of Marriage," Pref., p. 10 and Chapter IV; H. Ellis, "Studies," vol. ii.)

The causes enumerated, however, hardly take us far enough back in the history of the notion under consideration. The suggestions of Letourneau and Westermarck, with several of the factors emphasized by Havelock Ellis, must indeed be accepted as contributing causes to the establishment and extension of this notion in humanity, but they do not disclose its primary origin. The fact that some, at least, of the lower animals in a wild state[1] manifest shyness about copulation shows that the sense of sexual modesty originated amid yet more primitive emotions than those of which these anthropologists describe the growth and intensification. Havelock Ellis, in his suggestion of sexual periodicity, comes nearer to the root of the matter; yet even periodicity, which as he notes, affects chiefly the female, is hardly a sufficient basis for an ethical notion entertained by men as strongly and as widely as by women.

It appears, then, that the primary origin of this notion must be sought in the amatory conflicts of the males. That these conflicts should rapidly generate a desire on the part of two animals to copulate in secrecy, without fear of disturbance or of attack, and that from this seeking after secrecy from motives of fear should arise an instinctive feeling that the sexual act must always be hidden, is a natural enough sequence. And since it is not a long step between thinking of an act as needing concealment and thinking of it as wrong, it is easily conceivable that sexual intercourse comes to be regarded as a stolen, and therefore in some degree, a sinful pleasure.

Havelock Ellis describes the rise of similar ideas in regard to eating: "Whenever there is any pressure on the means of subsistence, as among savages at some time or other there nearly

[1] Domestic animals, which for unnumbered generations have been for the most part freed from violent interference in the performance of their sexual functions, and frequently cannot choose privacy for copulation, have lost the instinct of concealment.

always is, it must necessarily arouse a profound emotion of anger and disgust to see another person putting into his stomach what one might just as well have put into one's own. . . . As social feeling develops, a man desires not only to eat in safety, but also to avoid being an object of disgust, and to spare his friends all unpleasant emotions."

Competition in respect of the means of satisfying hunger caused the act of satisfying it to be looked upon as something to be ashamed of. And this principle of interpretation clearly holds good in regard to the phenomena of sexual modesty. To satisfy the sexual appetite in presence of others arouses that appetite in them; such an act is therefore not only dangerous to safety, but shamefully egotistic.

But why has this notion of modesty, largely, though by no means entirely, ceased in the matter of eating and become intensified in the other direction? For one thing, the necessity of eating is of far more frequent recurrence than the other necessity, and the development of methods of production largely decreased the strain of competition, at any rate with respect to the immediate procuring of a meal. Secrecy in regard to so common an act as eating could not be maintained with any sort of consistency. Further, the sacramental meals which form a part of so many rituals would have the opposite effect of making this act a social and public one. The only factor in the development of sexual ethics which might have powerfully combated the original impulse to concealment was religious prostitution, but this custom was largely discredited, as being in irreconcilable conflict with the monogamic ideal, that prehistoric institution which has established for the sex life in humanity, at once the earliest and the highest standard[1]; and it never ac-

[1] Woods Hutchinson, in an article in the "Contemporary Review" for October, 1904, adduces much interesting evidence of monogamous habits in the lower creation. Monogamy had therefore appeared in the biological series before the advent of man; and the researches of Westermarck have gone far to establish this form of marriage as the primitive one in humanity. (See further, Howard, "Hist. of Matrimonial Institutions," i, 96ff., 141, 150, 151, 201f).

quired sufficient influence to stay the general current of feeling in regard to the sexual act.

Crawley, in "The Mystic Rose," following Dr. J. G. Frazer, indicates the desire for the security of solitude as the first step in the evolution of the sense of sinfulness now under consideration. He also describes the operation of another factor, the primitive fear of the unknown and presumably supernatural influences surrounding sexual functions. From this fear arose the great system of sexual taboos, under which the sense of inherent sinfulness in sexual relations receives ethical direction and extension—not necessarily right direction or extension at any particular stage, early or late, of human development.

We see, in fact, that there has arisen in the primitive mind a dual fear surrounding the sexual relation—a fear of offending man, which is the root of altruism, and another fear which, as known to anthropological science, is appropriate to a dim and superstitious apprehension of Divinity. This latter fear is the root of self-control and regulation in the sex life. Casual and reckless sexual intercourse is abhorrent to primitive man. He can only gratify his sexual appetite when he has satisfied certain taboos. In the region of these ideas the Divine Will respecting sexual union is revealed to man.[1]

In making the attempt to understand the growth of this notion of the sinfulness of sexual intercourse, account must be

[1] The question whether, at any definite point in the early history of man, a revelation of the ethic of marriage was given, need not here be considered. It is enough to observe that according to both natural and revealed morality, monogamy is placed before man as the true ideal of sexual relations. And in studying primitive sexual customs, as collected and made known by anthropological science, the Christian thinker will estimate their ethical value according as they develop sexual ethics in harmony with this ideal or have an adverse tendency. Some thinkers are satisfied with the conception of a primitive revelation given through the medium of wholly subjective processes, by the Supreme Reason imminent in human reason. (See Tennant, "The Fall and Original Sin," p. 85, also p. 78, where Réville is cited.) Probably primitive man took over from prehuman ancestors the instinctive preference for monogamy, a preference which was intensified and rendered conscience-compelling by his rudimentary ethical and religious ideas.

taken of the prehistoric influence upon mundane processes of the mysterious force of moral evil, to which reference is made elsewhere in this volume, though it is indeed impossible to estimate the action of this force, or to discern its point of entrance. The evolution of ideas in respect of sexual functions, along with all the rest of human evolution, is not what it would have been apart from the Fall.[1] It was doubtless always intended by the Creative Intelligence to mature a perfect ethic of the sexes, amid conditions of moral innocence, and when an alien element was introduced into these conditions there ensued a warped and parodied ethical development. Even if there are no data enabling us to account historically for the factor of evil, even if it must be regarded as always present in mundane evolution so far as we can review it, it must none the less be considered and allowed for as an extraordinary factor, inharmoniously introduced into the scheme of creation in any practical estimate of human evolution.

It should not be forgotten that the influence of the sexual taboos, tending to a strict demarcation of the sexes and to an ascetic view of sexual relations, was early modified by mutual sympathy between the sexes. Primitive man discovers that contact with woman is not always dangerous; sometimes it is beneficial. (See Crawley, "The Mystic Rose," p. 202.) Further, the phenomena of courtship and attraction are at least as primitive as the early taboos, and these practices tend to promote vigorous animal feeling about sexual relations, and to counteract superstition and asceticism.

Anthropology thus directs us to the idea of a sexuality in which are blended the elements of healthy animal passion and moral self-restraint; of enjoyment and of sacrifice; of self-assertion and of altruism.

It appears, then, that the notion of the inherent impurity of sex relations is not to be uncritically or superstitiously enter-

[1] For a development of this line of thought, see a lecture by Canon (now Bishop) Gore, reported in the "Church Times" for Feb. 19, 1897. To this lecture I refer again, when dealing more at length with the mundane origin of evil.

tained. Both ancient and modern thinkers, as Plato and Weismann, have found in catabolism, one of the great principles underlying the manifestations of sex, an especial source, if not the chief source of progress. Plato expresses this truth in allegorical guise, saying that "poverty is the mother of love." (Symp., sec. xxiii.)

It is from sex, too, according to many writers,[1] that all ideas of material beauty derive the primary impulse of their development. Nor is anything to be said in disparagement of a philosophy of beauty which undertakes the consideration and analysis of æsthetic conceptions and physical charm. It is helpful as far as it goes. But there should be a recognition of the incompleteness of its range of thought. Conceivably, it may become morally dangerous if it remains exclusively materialistic; if its adherents, in their rapt contemplation of what is visibly attractive in Nature, in humanity, or in their artistic representations, ignore the worthier types and developments of beauty. For to achieve completeness, this reasoning, that sex is the mundane origin of conceptions of beauty, must be carried on into the moral sphere. To say nothing of chastity, such manifestations of moral beauty as courage, self-sacrifice, meekness, patience, gentleness, have an easily traceable connection with the sex life and its activities.

There is an objective, ideal element in beauty, recognized in the material region by writers like Stratz and Ellis; and on the higher side, made the fulcrum of his spiritual teaching by Plato, who in the "Phædrus" and "Symposium" chose beauty as the idea mediate between the passion of love in its sensuous aspect, and the higher enthusiasms which direct the human spirit toward eternal aims.

One department, then, of the science of sex, is certainly the study of beauty; and the mind which would aim at any degree of completeness in that study, must endeavor to view the various forms of beauty, animal, æsthetic, and spiritual, in their true perspective.

[1] See the opinions collected and discussed by Havelock Ellis, "Studies," vol. iv, pp. 136ff.

The idea of the commingling of the two principles, male and female, in Nature, was not necessarily, though in history it was frequently, productive of an immoral worship or a degrading symbolism. The prophets of Israel use this conception to illustrate some of their highest ethical teaching. They do not shrink from symbolizing the communion of Yahweh with His people, a spiritual union of fathomless profundity and power, under the figure of a marriage between Him and His land. (Isa. 62: 5; Ezek. 16; Hos. 1, 2, 3.[1])

The innocence of the sexual passion *per se* is frequently and sometimes impressively recognized in the Bible (Gen. 29: 18; Ps. 45: 11); its purely sensuous character being elevated and disciplined in humanity by faithful monogamy (Gen. 2: 24; Canticles). Even the heavenly word ἀγάπη, a word for which revealed religion has a peculiar fondness, even if it was not actually, as a scholar has said, "born within the bosom of revealed religion," may like the corresponding Hebrew word *ahabhah* spring from an earthly root, a root signifying physical desire or aspiration. In Canticles it is used of the powerful sexual longing, no doubt to be considered as governed by the underlying ethical motive of this poem. In other passages it and its verb are used even of sinful love (II Sam. 13: 1; Lam. 1: 2; Ezek. 16). In the evolution of language it took a higher place than ἔρως, which perhaps on account of the degraded sensuality so largely associated with it, is not found in the New Testament, but the

[1] There is no need to assume, as is done by G. A. Smith in his commentaries on Isaiah and Hosea, that the imagery is so framed as to contain no adumbration of the sexual relation on its physical side. Such an interpretation is tinged with Manichæanism, and impoverishes the imagery of the nuptials between Yahweh and Israel. Rather it is a most gracious condescension to the moral needs of humanity that the love of God for man is imaged as gathering up into itself and sanctifying every part of man, all his instincts, emotions and activities. But in the prophetic religion of Israel this figure is not taken out of its proper region, the region of imagery. All attempts to transfer it into the region of material action—attempts such as issued in gross and licentious misconception among the heathen of Western Asia—are prohibited by the prophetic teaching.

verb ἀγαπᾶν retains even there a purified sexual application (Eph. 5: 25, 28, 33). The statement in Grimm's N. T. Lexicon, *s. v.* φιλέω that ἀγαπάω is not, and cannot be used of sexual love is, as the American editor points out, inaccurate.

It must not, however, be forgotten that there is another circle of ideas in the Bible respecting the sexual relation, ideas in which appears a reflection of the sentiment already alluded to, that this relation on its carnal side is tainted with moral impurity. Thus it has been suggested that the narrative in Genesis of the plucking of the Forbidden Fruit is a symbolic representation of the act of sexual intercourse[1]; and although the correctness of this opinion is not to be hastily admitted, we must certainly note what a prominent place, in the narrative of the introduction of evil into the world, and similarly in the story of the Angels' trespass in Gen. 6, a legend which may contain another account of the Fall of Man, is immediately given to the thought of sexual impurity. It is as if, in the mind of the writers of these narratives, the moral disease seizes most readily upon the sexual nature of all parts of the human subject. Allusion is made elsewhere to the taboo on the intercourse of the sexes (see Ex. 19: 15; I Sam. 21: 5; Deut. 23: 10; II Sam. 11: 11, and the discussions of these passages in W. R. Smith, "Religion of the Semites," Note C., and the Commentaries of Driver and H. P. Smith), a practice which points to a notion of impurity inherent in the act. Further, in Hebrew thought, not less than in the thought of other nations, as their language occasionally testifies, a certain shame akin to the above-mentioned idea attaches to nakedness (Apoc. 3: 4, 18; 16: 15, and frequently in the O. T. Prophets). There is certainly a deep significance in the fact that this view of the sexual relation, as well as the contrasted one, finds a place in the Bible.

Practically, at any rate, under present conditions of human life and progress, the sensuous desire which plays so important a part in investing with happiness the sexual relation, becomes frequently a dangerous force, impelling men and women into

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[1] See Additional Note A on the Genesis narrative of the Fall.

abysses of disease, degradation, and confusion. It may be permissible to offer some remarks on a few aspects of the problem thus created.

Some writers entertain a hope that the power of the sexual instinct is diminishing in civilized humanity in proportion as the mental faculties develop. The contention that there is such a development is itself full of difficulty, but apart from this the foregoing opinion might seem to some extent commended by the analogy of the evolution of sexual passion in one sex, the female. Dr. Sperry maintains ("Husband and Wife," p. 122), that there are degrees of amorousness among women, involving often a large measure of difference. It is arguable that the average modern woman is less conscious of desire than the average man, but there may have been a time in human history when this was not so. The ancient Hebrews and Greeks seem to have believed that woman was more powerfully inclined to carnal pleasure than man. Such is the idea expressed in Gen. 3: 16 (see Dillmann's note in loc. E. T.). It finds fiercer expression in compositions like the "Lysistrata of Aristophanes," and later, in "Juvenal's Satires," where he attacks feminine morals (see especially Sat. VI, 254; Sat. XI, 168), though such passages do not warrant a general induction.

But at all events the notion of a general weakening of sexual desire among civilized races is as yet "not scientifically proved."[1] On the other hand, there is much reason for thinking that the sexual instinct, so far from becoming enfeebled, is more than usually liable to excesses and perversions in days when towns are crowded, when competition is feverish, when nerve-power is frequently subjected to abnormal strain, when the law of heredity has had ample time to develop the evil forces in human nature, when marriage at their own social level is out of the reach of many, and the economy of the sexes becomes disturbed *multis mirisque modis*. Many of the dark pictures of sexual immorality drawn by Juvenal, including particularly the immorality of children (Sat. VII, 239, 240), have their reflec-

[1] Westermarck, "History of Human Marriage," p. 150.

tion in our own time. They are the product, not so much of conscious and wilful depravity of spirit, as of hard and strained conditions of life, when natural instincts are unwholesomely confined. Individuals of high culture and great mental development frequently seem to lose none of the force of animal passion, though they may acquire the power of habitual, yet painful, self-restraint, and on the whole, in view of all that is known about the moral state of modern schools, armies, and towns, one can hardly think that men, although increasingly prudent as regards marriage and procreation, find it appreciably easier than did their forefathers absolutely to forego sexual pleasure.[1]

In the progress of the sex life, then, are various and mighty elements of danger. Even when we have got rid of the exaggeration and high coloring with which, in the popular mind, the evil results of sexual excesses and misdemeanors are surrounded, there is still a large residuum of sad truth, a mournful tale of lives which have been consumed by entering the fire.

In the thought and literature of the day many efforts are made to solve portions of the sexual problem. These are inspired by various motives, and have different degrees of success. But alas! how many of these efforts are in the main futile and inadequate, even when made in quarters whither we might naturally look for the industry in observing and appreciating phenomena, the wisdom, sympathy, and insight necessary for dealing with a burning moral question.

It is needless to multiply instances. The published report of the deliberations of the Anglican Bishops on purity, at the Lambeth meeting in 1897, will suffice. The motive underlying

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[1] Havelock Ellis ("Man and Woman," p. 67) combats the theory of a decrease of physical amorousness in civilized races. "There is considerable evidence to show that the sexual instincts of the lower races are not very intense. It would probably be found that the higher races (*i.e.* those with the larger pelvis) have nearly always the strongest sexual impulse." See further for a more recent and fuller study of this point by the same writer, "Studies," vol. iii, pp. 214ff.; and *cp.* Howard, *op. cit.* i, p. 94, and reffs.

this manifesto is excellent, and certain parts of it are useful, but can we think that this pronouncement, consisting largely of the familiar abstract statements and exhortations on the subject (one or two of which, by the way, as they find expression in this manifesto, do not convey the full truth), is all the guidance that men may fairly expect, amid the saddest perplexity and in the most exhausting struggle, from leading Christian teachers who presumably have had ample opportunities for studying human nature in relation to morality and religion?

Later on, it may be necessary to comment critically on a detail of the episcopal manifesto; though its spirit is the same as that which, as the author hopes and believes, animates this essay. Here we note that the Bishops make suggestions about holding discussions on various phases of the purity question. These suggestions, it may be, bear fruit in meetings for the consideration of juvenile depravity and kindred subjects, and possibly some of these meetings have a certain usefulness. It is not putting the matter too strongly to urge that unless such meetings result in definite and vigorous efforts in the cause of purity; unless they conduce to a clearer and more sympathetic understanding of the real difficulties of the question, they tend merely to weaken, confuse, and depress those who take part in them.

The present writer remembers a meeting in Christ Church, New Zealand, called for the purpose of considering the prevention of juvenile depravity. Doubtless in its methods, or at least in its results, it was typical of many similar ones. It was well attended, and an extremely painful discussion took place. The misdoings of the juveniles were painted in glaring colors, and the evil results of sexual misdemeanors were morbidly dwelt upon. Some useful remarks were made by the medical men present upon the care and management of young children in relation to sexual development, but they fell flat, for the most part, upon the meeting.

What resulted? An unprofitable committee, which disbanded in a few months, having done practically nothing for the improvement of public morals, and a few vague proposals for

getting up entertainments to keep children off the streets at night. Invaluable suggestions! A magic lantern, or a set of conjuring apparatus; a game of draughts or of bagatelle; some dumb crambo, and a possible cup of coffee and a bun—to cope with the strongest of the carnal passions that belong to human nature.

Tophet blazes unchecked. Moloch extends his arms and casts off from his limbs the showers of scarlet spray. The victims make their plunge into the flames, and we hold abortive committee meetings!

CHAPTER II.

Sexuality in Childhood.

Sexual Vice—Difficulties in Coping With—Analysis of, in Humanity —Sexual Vice in Animals—Among Children—Methods of Dealing with —Hygiene—Moral Suasion—Teaching—Punishments.

Methods of coping with the huge evil of sexual impurity, by legislative and other measures, have usually the fault of beginning to work at the circumference of the phenomenon, on the false theory that the center and heart of it can thus be reached. To suppose that adequate remedies of this class of evils will be found in clearing the streets of children and young people after a certain hour, in getting up entertainments, checking the sale of sensuous pictures and promoting other surface measures, is to fall into a fatuous error. It would be as rational to think that we could curb the violence of a volcanic eruption by carting away a little of the refuse and scoria on the outskirts of the scene of disturbance, while the cone in the center, waxing ever hotter and more furious, continued to discharge vaster supplies of fiery matter.

In the present order of things it may well be doubted whether any legislator will arise capable of framing adequate laws for the treatment of sexual misdemeanors and follies. Legislation has here to cope with an adversary so subtle that save for partial success at a few points, legislative efforts must recoil baffled.

Let us not, then, attempt to satisfy our consciences by the promotion of mere surface measures; not indeed that they are in every case entirely useless, but they deal with symptoms and effects rather than with causes. Let us investigate beyond these, and try to press nearer the heart of the question, welcoming whatever help and guidance can be obtained, from the light of revelation and the light of science, in this dark region.

As already hinted, a correct analysis of sexual sin cannot be arrived at merely by referring all phases of it in humanity to man's wilful depravity and responsible choice. Man's sexual nature, and the conditions which surround it, are not so detached from those of the higher brutes as wholly to justify the comparisons which some writers on sexual subjects are fond of drawing between his ignoble depravity and corruptness and the innocence of brutes. This contrast is not so instructive as it claims to be. For, in the first place, it is erroneous to assume an absence among brutes of sexual vice. In a tract of the White Cross series[1] these words occur: "The animals never sin against their nature, unless man has tampered with them." It is not quite clear what the writer means by these words. It is by no means uncommon to observe the grossest perversion of the sexual instinct among animals. The present writer has observed strange instances of this phenomenon, which seem due mainly to the fact that in a disturbed environment the instinct is denied its normal gratification. The reader should also consult Westermarck, "Hist. of Human Marriage," p. 281, and the references.

Modern moralists are being compelled, in the light of facts, to recognize that abnormal sexual action, *e.g.*, masturbation, occurs in certain circumstances among the lower animals. Dr. Stall admits this very reluctantly and with large reservations. The real truth lies probably midway between his position and that taken up by Godfrey in the "Science of Sex." Animals, when taken out of their normal sexual environment, may not masturbate as readily as Godfrey seems to believe, but there is reason to think that they do so much more readily than writers like Dr. Stall allow. We shall approach this subject again later on.

Secondly, it is shown by much independent investigation that man's responsibility is surrounded by conditions which limit, while they do not obliterate it, and on the other hand the germ of moral responsibility, the rudiments of a moral nature. are visible among brutes. Although in our race, as compared with

[1] "True Manliness," by J. E. H., p. 14.

brutes, the sexual instinct comes under new laws, it is none the less interesting and important to observe that some, at least, of the causes which produce sexual vice in man may be seen operating in the brute creation. The case may be stated concisely in this way: given a strong desire, ever pressing for gratification, and a set of circumstances which do not allow of its normal gratification, and unless some counteracting force can be brought into play—*e.g.*, the will-power and nobler developments of the human soul—some abnormal and illegitimate use of the sexual function must ensue.

In studying sexual vice, then, in humanity, it will not be sufficient either to denounce corruptness or to emphasize responsibility. We must aim first at the recognition and appreciation of the causes of the exaggeration and perversion of desire; secondly, at the removal of those causes and the consequent diminution or moderating of desire by medical or other means; thirdly, since no known physical means will adequately accomplish this object, at the introduction and development of counter-influences, derivable from man's higher capacities.

The ensuing discussion of children's impurity will start from these premises.

It is a somewhat strange circumstance that solitary immorality, a widespread evil in modern times, and the earliest form in which impurity usually makes its appearance in a human life, is not mentioned in the Bible. None of the Greek words used in the Bible of sexual vice explicitly refer to this form of it, though scholars have attempted to find such allusions.[1] None the less the general principles of morality and natural law urge us to make efforts to cope with the evil.

The power of the sexual instinct, mainly perhaps from hereditary causes, varies greatly in individuals, and even in young children. Just as some children are more choleric than others, so some are more sexually precocious. And when it is discovered or suspected that a child's sexual instinct is abnormally developed, and likely if unchecked to lead him in his ignorance

[1] Bengel on I Cor. 6: 9. See Additional Note B on Masturbation.

and experience into habits of solitary immorality and other forms of impurity, his education, and the physical management of him, so far as they concern his sexual nature, must be directed to two ends: First, to diminish, or at least to refrain from unwittingly exciting, the physical activity of the instinct, and to keep it latent during the helpless years of childhood; and second, to develop his moral and spiritual manhood, and to foster the growth of his will-power. Thus in boyhood and early manhood, when his youthful vitality is maturing, and the circle of his experiences expanding, and when the stress and responsibility of his conflict with impurity must fall directly upon himself, he will have at starting the advantage of a childhood purely and healthily spent, and will be able to oppose to the excessive or unlawful impulses of desire—such impulses as a wider contact with society must give—the nobler forces which have been growing up within his soul.

On parents in the first place devolves the duty of combating and repelling this dire foe of childhood and youth, secret impurity. It is hardly possible to condemn in too strong terms the apathy shown by multitudes, perhaps by the majority of parents, in respect of the sexual development of children in early years. More reckless than the Moloch worshipers of antiquity, they suffer not merely strong, well-grown offspring, but tender little ones to feel the might of the flames. Experience abundantly proves that habits of impurity will readily take root and acquire strength in quite young children if a sympathetic watch over their sexual development is neglected.

Masturbation in young children may not be easily discoverable by physical tokens,[1] such as Mrs. Ennis Richmond describes in her book "Boyhood." Havelock Ellis throws great doubt on many of the symptoms said to be indicative of masturbation in adults, symptoms which, in any case, are not

[1] Dr. Stall ("What a Young Boy Ought to Know," Cylinder XI) goes even further, endeavoring to find among boys not only physical, but general moral and spiritual indications of the existence of the habit of masturbation. A writer in the "Guardian," in a review of the above mentioned book, rightly remarks on the futility of such attempts.

likely to obtain a noticeable development in young children. Yet it must usually be possible for a watchful mother, awake to the danger, to perceive the formation of the habit in its beginnings. The notion which becomes an instinctive sense in the adult, that sexual functions have an element of impurity and require concealing, is as yet unformed in the young child's mind. Masturbation in very young children frequently is begun half unconsciously as a reflex act, and though they soon learn to understand that it can only be performed safely in privacy, the early stages of the formation of the habit are characterized by a considerable openness in regard to it. The act is usually performed with the hand, but not a few children acquire, sometimes accidentally, a preference for rubbing themselves against bedding, furniture, etc.

The author of "Boyhood" gives some excellent advice as to the kind of moral suasion likely to have effect on a little boy in whom the habit has been detected. Féré says that in his experience good results have been obtained from the use by the child's mother of prohibitive suggestion during normal sleep. The mother sitting by the bedside with the child's hand in hers would will him to resist the newly formed inclination, supporting the effort of her own volition with the power of prayer.[1]

In modern popular medical works useful hints are given with respect to the safeguarding of children against precocious physical desires. The employment of sensible and pure-minded nurses, where nurses are a necessity of the household; the use of wholesome, digestible foods; care lest a very young child be inadvertently placed in positions which may excite its latent physical propensities—how often do we see women nursing infants face downward upon their lap, heating and irritating their genitals by the gentle rocking motion and warm contact of their knees; systematic cleanliness as regards a child's clothes and bed; and in many cases a resort to the practice of circumcision

[1] F. Myers refers to the use of hypnotic suggestion for the cure of several childish tricks and ailments, not explicitly mentioning masturbation, but undoubtedly including it. ("Human Personality, etc." vol. i, 527A).

of dieting; else why were many of the ascetics of the Middle Ages, in spite of their rigorous abstinence in matters of eating and drinking, exposed to such fierce sexual temptations? It is moreover surprising, in regard at least of some English schools—though perhaps Dr. Trall is thinking of American schools—to hear charges brought against the authorities of overfeeding and pampering the boys. Whatever experiences some of us may have had at school, that certainly was not one of them.

Besides care of the physical development of a young child, right moral influence, a matter of even greater importance, ought to direct the education of his ideas of sexual morality. As the child's moral sense strengthens, and the time approaches when, by his entrance upon school life, he is to take on himself to a large extent the responsibility for his sexual development, opportunities varying with circumstances will be offered of warning him against the dangers which may beset and press hard upon him during this development. The difficulty felt by a father, and still more by a mother, in turning these opportunities to advantage has come in for a good deal of consideration in the minds of many thoughtful people. It is sympathetically treated by the Rev. E. Lyttelton, "Mothers and Sons," p. 95ff.

Indeed, if mothers are to speak to growing boys on this subject at all, an especial care is requisite. As regards the silent observation and safeguarding of the sexual development of infants and young children, this duty can, it is true, be ordinarily performed by women better than by men. It falls more properly within their sphere. But a different phase of the subject is entered upon in the case of a boy nearing the age of puberty. Many mothers disregard the increase of sexual power in their son, and continue to treat him systematically and in a variety of ways as a baby, long after their instinctive modesty and feminine tact should have warned them to respect the dawn of manhood in him. Others, perhaps, are morbidly anxious and prudishly sensitive on the subject of the sexual relation. The moral effect upon a boy of being spoken to on sexual matters by either of these classes of women might be a disastrous one. A mother's influence upon her growing son, in this particular, should be indirect rather than direct.

But in spite of difficulties, serious people are agreed upon the general principle that it is better that a boy should hear about sexual matters in the first instance from one who would treat them reverently, than from schoolfellows who would assuredly, from want of better knowledge, discuss them either lightly or pruriently, and with the use of a coarse vocabulary.[1]

It is a sufficiently obvious suggestion that the person who can give this initial warning and instruction about sexual development most appropriately and impressively, after the silent watch over the earlier years has been kept by the parents, and where excessive diffidence or some other circumstance prevents the father from speaking, is the family physician. All due allowance may be made for a mother's, or even a father's dislike of saying even a few words on this subject to their young boy, but what after all is to hinder them from arranging an interview for him with some kindly, trustworthy medical man, and introducing him to it in some such way as this: "Look here, ——, you are going to school; I want Dr. —— to have a few minutes' talk with you. Not that you are ill; only we can't look after you as well at school as we could at home, and he can give you some hints about taking care of yourself. Mind you listen, and don't forget them."

Such a special interview would almost without doubt be deeply impressive to the boy, and he would feel comparatively little difficulty, should occasion arise, in again referring to his

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[1] I am glad to be able to quote a woman's opinion on the subject of sexual education, on account of its intrinsic value, and the general support it affords to the position taken up in this work. "Once a child is curious about any of the so-called mysteries of life, that curiosity should be met and satisfied step by step as it comes, but not aroused prematurely, and children vary very much in these matters. With those precociously interested, there should be no putting off with untruths. The whole beautiful process of nature unfolds itself easily enough if the mother determines from the first never to evade an apparent difficulty by telling any kind of lie. The one thing to ensure is that a child gets its wanted information from a high-minded and intelligent source, not from a foolish or misleading one." (Mrs. Earle, "Mothers and Daughters," "Nat. Rev.," December, 1904, p. 677.)

physician for advice or help in this great matter. A boy should, as far as possible, be led to know that in case the stress of the conflict within him becomes insupportable, he has as a reserve force—one which he will not indeed summon readily, but by a great effort of moral courage—the kindness, sympathy, and experience of some older person. As things go at present, how many boys there are who brood over some sexual trouble, perhaps largely imaginary, without venturing to broach the subject to either father, doctor, schoolmaster, or chaplain; who have one and all neglected the duty of proffering unasked the help and advice which, as they must know full well, few boys can bring themselves to seek.[1]

Next to parents, schoolmasters and clergy hold usually the strongest position for combating the evil; nor can they justly use the apathy of parents as an excuse to veil their own common neglect in the matter. "Is A to shirk his duty because B shirks his? Is not rather the father's negligence in this respect even in itself an especially excellent reason why schoolmasters should bestir themselves, and try, by means of superior moral training, to make up for this recognized deficiency on the part of parents?"[2]

The arguments adduced by some authorities, *e.g.*, Beale ("Our Morality," p. 20), Féré ("L'Instinct Sexuel, E. T.," p.

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[1] The following extract from a communication cited by Havelock Ellis, graphically illustrates the dangerous and melancholy state of affairs still prevailing in some of our boarding schools: "For the rest, the dormitory was boisterous and lewd. . . . My principal recollection now is of the filthy mystery of foul talk, that I neither cared for nor understood. What I really needed, like all the other boys, was a little timely help over the sexual problems, but this we none of us got, and each had to work out his own principle of conduct for himself. It was a long, difficult, and wasteful process, and I cannot but believe that many of us failed in the endeavor."

[2] Hime, "Schoolboys' Special Immorality," p. 14. The contemptuous reference accorded to this booklet by Havelock Ellis ("Studies," vol. ii, p. 171n.) is hardly deserved. Moral suasion and education are far more prominent elements in Dr. Hime's method of coping with impurity in schools than coercion.

310), against collective teaching in schools on the ethics of sex, are inconclusive and unpractical. If boys were invariably spoken to separately by the chaplain or headmaster, the tale would wax old by frequent telling, and the boys would compare notes, probably in a jocular and irreverent spirit, on their respective conversations with the master. A manly and instructive address given from time to time to a number would give a healthier impression. The writers referred to above misconceive the privacy and delicacy surrounding the sexual feelings among boys. As a matter of fact, in their conversations among themselves, most boys are not troubled with considerations of this kind; at any rate the delicacy is not readily susceptible of injury from the efforts of superiors at giving sexual instruction, provided those efforts are inspired by high and true motives, and tactfully and sensibly expressed.

H. G. Wells emphasizes the value of *books* containing physiological information in sexual education. "The printed word may be such a quiet counsellor."[1] There need, we think, be no hesitation as to the abstract value of this method of instruction in the opening years of adolescence, but even the popularized and rightly motived physiological treatise can never wholly supersede oral instruction and the direct personal influence of elders.

The present writer considers, in general agreement with the writer of a review published a few years since in the "Guardian," that Dr. Stall's book, "What a Young Boy Ought to Know"—all acknowledgment of its high moral tone being made—is too prolix for boys of the age for which it is intended. Its intermingling of nursery phraseology with scientific medical terms has something unpleasing, and gives it an unboyish tone; a criticism which, it must be said in passing, is equally applicable to another highly motived booklet of sexual instruction, Dr. Mary Wood Allen's "Almost a Man." Stall's book, moreover, is not free from a tendency to fussiness and exaggeration; and in parts might well be unduly depressing and alarming to nervous boys. The present writer, when consulted by a parent as to whether he should put it into the hands of his 12 year old boy just going to school, felt unable to recommend it; and this judgment was endorsed, indeed, had been anticipated by the

[1] "Mankind in the Making," p. 309.

gentleman himself. Perhaps the "Guardian" reviewer is right in questioning whether any grown up man has yet succeeded in putting into print proper instruction on sexual matters for young boys. The author's own attempt, written primarily for the use of a particular boy, will be found in Additional Note D.

It might be useful in boarding schools if among the printed rules frequently posted in the students' bedrooms direct prohibitory mention was made, not only of indecent language, but of indecent practices of all kinds, special mention being made of masturbation (under whatever euphemism the writer of the notice might employ) as being adverse to the boys' own interests and development. If tactfully and forcibly worded, the present writer believes that boys would appreciate such a notice.

Without doubt, one of the crying needs of the present day is that of education on the ethics and hygiene of sex. Out of 100 boys selected at random from an English school for medical examination, 14 per cent., so the world has recently been informed by a medical authority, had actually contracted varicocele; nor is there much reason for thinking that this was a specially unfortunate selection, or anything but a typical one.

A wide field of inquiry is opened up by the question: What punishments and deterrents are suitable for checking sexual immorality and depravity? This question will have a special interest for parents and schoolmasters, in view of the difficulty of coping with the form of immorality we have been considering; nor is it an easy question to answer. It is doubtful whether corporal punishment would here be of much, if any use. Besides breaking the bond of sympathy and confidence between parent and child, a bond of the highest value for the proper treatment of an evil in child life, usually begun in ignorance and fostered by weakness of will, the memory of corporal punishment may easily, in many cases, rather incite a child to the indulgence of depraved imaginations than deter him from them. Indeed, the author thinks well to state in this connection his own conviction that the corporal punishment of children, for any offense, should seldom or never be accompanied by indecent stripping.

Corporal punishment has to be considered in relation to the phenomena classed by sexual scientists as masochism, or passive algolagnia. It is now well known that the infliction of blows and bodily insults, especially by a person of the opposite sex, acts in some subjects as a sexual stimulus. The adult who finds this tendency in himself can and ought to battle with it by moral effort. Here we must note that it may be incipient in a young child. Doctors have long ago noticed the tendency of the sexual instinct to excitation on the application of heat or sharp blows to the lumbar region. Féré quotes with approval Acton's warning against whipping children on the buttocks, on account of their consequent (perhaps not immediate) liability to sexual excitement. If stripping is resorted to, and if the punishment is inflicted by *e.g*, a woman on a young boy, the danger is of course increased. The disapproval, on general grounds, of whipping expressed by Mrs. Ennis Richmond in her excellent book "Boyhood," gains greatly in force when whipping is viewed in its connection with sexual emotion. Krafft-Ebing emphatically calls attention to this danger ("Psychopathia Sexualis," ed. 7, E. T., p. 28); and Havelock Ellis, in his recently published third volume of "Studies," deals fully with the subject of whipping in this connection. The cases cited by him afford further confirmation of the fact of which the present writer for his own part was already sufficiently convinced, that whipping has powerful sexual associations in the minds of some children, and both originates and develops within them the pernicious habit of self-abuse. In a general connection with the psychic phenomena of algolagnia, I may here observe that the compilers of the "Priest's Prayerbook" (in the latest edition at my disposal), who venture to recommend varying degrees of pain as a prophylactic of sexual desire, do not seem aware of the fact that pain is often one of the most successful of sexual stimuli.

Expulsion from school,[1] again, is too severe a punishment for ordinary lapses into this sin among boys. In regard, indeed, to the major evil which exists in some schools, it is hard to see how any other measure than expulsion can be resorted to in the case of the principal offenders, though it may not be always necessary to inflict this punishment upon the younger boys, who have perhaps been pressed into becoming the accomplices of a crime of which they were unable to realize the enormity. Indeed, it must be observed further that as regards the principal offender, expulsion from school alone will not always meet his case. The

[1] See Hime, "Schoolboys' Special Immorality," pp. 34ff.

offense might be committed in a reformatory or industrial school, where expulsion would not be possible, as nothing would be gained by turning the criminal loose upon society. Or in a very aggravated case, it might appear that the perversion of the sexual instinct arose from some subtle mental infirmity, some defect in the moral sense, in conjunction with an abnormal development of the sexual function.

Probably no one punishment or remedy, in the present stage of human insight into moral problems, can be proposed as likely to be generally effective in the work of eradicating and destroying this gross form of sexual crime. Like other sins, it occurs amid varying moral and physical conditions, involving different degrees of responsibility. For the consideration and appreciation of these, the combined aid of religious thought, legal science, and physiological study is certainly required. By such means it may become possible to define, with an approximation to justice in each case, by what kind of punishment, and with what degree of severity the occurrence of one of these unnatural crimes ought to be marked. The treatment of such cases as are proved to involve mental and accompanying moral deficiency, cases which cannot be dealt with by the usual disciplinary methods, seem to lie largely in the domain of medical science, aided by the necessary legal machinery. They may call for detention in a special institution, or even for a surgical operation.[1]

But as far as concerns the minor evil alone, the continual dread of being expelled if his fault became known to the masters would effectually deter a boy from seeking advice and help at their hands, though he might be struggling manfully against the habit, and suffering mental anguish which a few words from an older person would readily allay. Further, as Dr. Hime points out, an occasional expulsion would simply have the effect of causing other boys addicted to the vice to sin more craftily. The policy of expulsion could hardly be consistently carried out. It would be a matter of the greatest difficulty to convict boys of the sin; or if some infallible means were devised for detecting the

[1] But the value of this is doubtful. See further, Chapter XVI.

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self-abusers, the number of them would be an ample *reductio ad absurdum* of the policy of expulsion. Human punishments, as long as they do not interfere with the sexual function itself, can never prove an adequate means of checking the habit of self-abuse, in either the child or the adult. Instead of being eager to apply penal measures, school authorities and persons in similar positions should appeal by moral and religious teaching, by sensible hygienic precautions, and by disciplinary arrangements, to the higher nature and true self-love of those whom they have the care of.

Cases requiring expulsion or other punishments among boys will be comparatively rare. Sometimes there will be a boy of generally loose moral tone and conversation, or one against whom a charge of obstinate self-indulgence can be proved, whom it might be the best course, or the only possible course, to expel; but most boys, even though habitual self-abusers, are not such from conscious, persistent recklessness. They would thankfully respond to a sympathetic teaching on this subject, and listen respectfully to warnings conveyed in tactful and sensible terms, against the dangers attendant upon impurity.

It is of course very necessary to observe at this point that reasonable caution with regard to these dangers among the young is apt to become in some minds a morbid and excessive dread. The knowledge that there exists this unfortunate tendency, and the fear of themselves falling into this error, are made by many an excuse for neglecting altogether the important duties of supervision and instruction. The validity of the excuse cannot be admitted; nevertheless it cannot be too strongly urged that all treatment of this delicate question in homes and schools must be undertaken with good judgment. For a parent or a schoolmaster to exercise an obvious, fussy supervision of a child's diet, hygiene, and conduct; to dwell upon the dangers of sexual impurity with morbid emphasis; to affect a general puritanical suspicion of the sexual function and emotions; to neglect sympathetic observation of the varying strength of passion in different individuals, would be to defeat his own ends.

"So few families can give," says Professor Letourneau,[1] "or know how to give, a healthy physical, moral, and intellectual education to the child, that in this domain large encroachments of the state are probable, even desirable." The assertion is undoubtedly all too true; the inference would have to be carefully considered. For the state, *e.g.*, to enforce circumcision, as some legislatures enforce vaccination, might be a physical benefit to the community, but it would be purchased at the cost of a further loss of what we already part with too quickly in return for supposed advantages—personal independence. It is better in such matters to arrive at reform through education than through legislation. In the foregoing pages it has not been found possible to project the outlines of any program such as might find expression in legislation; nor has even a conception of uniformity in the methods of sexual education been reached. The object held in view has been a more general one, to stimulate thought on the question, and to call attention to particular points of physical and moral treatment which, in view of all the grave circumstances of the problem, ought to be considered and applied more diligently than is done at present by the majority of parents and guardians.

[1] "Evolution of Marriage," p. 356.

CHAPTER III.

The Mixing of the Sexes in Schools and Institutions.

Social Intercourse—Family Life—Sexual Repugnance—Co-education—Its Defects in Theory and in Practice—Homosexuality in Schools—Social Intercourse in General.

It is maintained in some quarters that the promotion of free social intercourse between the sexes tends to diminish the force of sexual attraction on its animal side. It is urged that the immorality existing in boys' schools, and in other institutions where boys or men are grouped together and isolated from the other sex, would disappear if the masculine element were softened and purified by the influence which girls and women, if admitted as members of such institutions, would exert.

This, however, in the opinion of the present writer, is a doubtful proposition. It may indeed be considered as proven that when free social intercourse exists among children *from infancy,* it produces an absence of sexual desire between the males and females of those particular groups of children. The purity of family life seems to be rooted in this instinctive sexual repugnance existing between male and female children who have mingled freely together in the earliest years of childhood, and had the sight of one another's nakedness in the nursery.[1]

It is instructive to mark the care with which many primitive peoples separate the youth of both sexes until a marriageable age is reached. Modern society should deliberate anxiously before it relaxes, or at least before it discards, this care. Sexual taboo, as is observed by Crawley, is one of the influences which have assisted the elimination of sexual passion from the family circle. That influence, however, is not in itself sufficient to account for the general horror of incestuous relations. The taboos have not in a general way acted as a sedative of sexual desire; nor can we assume that they would have this result in the particular direction of the family. A psychological factor, such as the instinctive repugnance described by Westermarck, seems, therefore, a necessary

[1] See Westermarck, "Hist. of Hum. Marriage," p. 353.

supposition. It should be added that Westermarck's argument relative to the existence of this instinct is sounder than Crawley (*op. cit.*, p. 444) allows. The development of an instinct of repugnance between persons living together from infancy does not necessarily presuppose a general use of intercourse between such persons at some remote period. The instinct—which is not developed on a basis of fear of the (admittedly uncertain) evil results of inbreeding, as Crawley supposes—arises naturally, like other sexual repugnances, in the midst of conditions adverse to sexual stimulation. It is therefore, unsafe to draw inferences, as some thinkers have done (Wells, "Mankind in the Making," p. 65), from the horror of incest to the projected observance of other sexual taboos of a more general kind in civilized communities; for the training of the will power is unable to produce a guarantee of such general observance, except where an instinctive sexual repulsion is also formed.

Westermarck's theory is modified by Havelock Ellis ("Studies," iv, pp. 204ff.), who maintains that the horror of incest has a merely negative basis, due to the fact that sexual stimuli do not come into prominent notice among persons brought up from infancy in the same household; and that there is no need to infer the existence of an instinct of repulsi n. This explanation certainly helps to the proper understanding of Westermarck's hypothesis; but it is not clear that it necessitates the proposed alteration in the statement of it. For if a possible object of appetite presents no stimuli and possesses no attractiveness, it may and does surely happen that this negative state of things gives rise to a positive repulsion, though one that is not everywhere uniformly accentuated. In any case, the argument of the present chapter is not affected. It remains true that sexual stimuli operate in mixed institutions, in a way which is not found in households.

But quite a different set of conditions is introduced by the proposal to allow free social intercourse in schools and other institutions between boys and girls who have *not* been inmates of the same nursery, and in fact have never seen one another until near the age of puberty. That such an arrangement should render possible an imitation of family life in schools is certainly a delusion, because it fails to observe one of the main conditions of family purity, viz., social contact *from infancy*.[1] There is no

[1] This all important condition is entirely ignored by one of the most recent advocates of co-education, and apparently by those thinkers upon whom he relies. "Co-education," edited by Alice Woods, p. 29 (Longmans).

reason to think that the instinctive sexual repugnance mentioned as existing in the other case would here come into play at all. It is in fact extremely difficult to think that the force of sexual desire usually experienced by a growing boy would not be largely increased by the nearness to him of girls toward whom he would have no reason whatever for feeling a sexual distaste. Sexual attraction would make itself felt at least as much as—almost certainly more than—it does in ordinary circumstances.

In short, the theory of a free, and at the same time platonic, social intercourse between the unmarried members of the sexes is not sound.[1] Under modern conditions of life it cannot be made thorough-going. Our conventional ideas as to the necessity of clothes alone suffice to upset it. There is now no return for civilized races to that preventive of overheated desire—the constant sight of nakedness. The effect of such a school system would be like that of semi-nudity, as when a woman in evening dress excites passion by exposing, or thinly veiling, a portion of her graceful person. It could not be the matter-of-fact indifference to nakedness and consequent chastity manifested by some primitive races of mankind. At the bottom of the social companionship desiderated by the advocates of the aforesaid school arrangement there must still be that sense, so stimulating to human curiosity and animal passion, that a mystery, the delight of humankind to explore, has been brought close by the wisdom of seniors, and yet is hidden; that they have placed a fruit near to the hand and eye, and yet commanded that it shall not be touched or even seen. The social intercourse would have to be darkened by a strict supervision, or become merely nominal. However trusting the authorities of a school managed on this system might be, they would have to remind the inmates by a large number of precautions that the companionship of boys and girls was under suspicion, and could only be tolerated within certain carefully defined limits.

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[1] That is, of course, in the case of those who are within the age during which sexual passion is active. We need not deny the possible existence of platonic friendships here and there.

The actual experience of the present writer may be worth referring to in this connection. He has no practical knowledge of the mixing of the sexes in American universities, but he is a graduate of the New Zealand University, where the sexes are also mixed, men and women attending lectures in the same classroom. In his opinion the mixing of the sexes, from a social point of view, amounted to very little. Young men and women saw one another at a distance in the classroom, in the same way as they might at church; they met on rare occasions at picnics and other social functions; they sat in the same room during meetings of the debating society. But there was nothing approaching to close and familiar contact, except in isolated cases, when a love affair began, as it might have done anywhere. After the day's work, both men and women dispersed to their homes and lodgings, and in fact one might very well pass through the whole course of three or four years without getting more than a bowing acquaintance with the lady students.

Such an arrangement has probably no special influence on sexual passion one way or the other. Students at such a university probably feel just as strong sexual inclinations as bank clerks and other young men do, and no more so.

If, however, the question as to the desirability of the social mixing of the sexes has reference to the arrangements of a boarding-school, the case is very different. The present writer was formerly chaplain to a New Zealand industrial school, a boarding establishment, where the sexes were mixed. The same arrangement existed in other New Zealand schools of this kind. A strong protest was made in 1899 against this system, and evidence was adduced proving that acts of immorality between boys and girls had taken place, and that the system increased sexual passion among the inmates to an undesirable extent. It was claimed, on the other hand, by the Education Department that the fact that boys and girls had different classrooms and playgrounds, and were in other ways kept apart, and the strictness of the general supervision rendered the occurrence of the alleged evils improbable. But this very contention showed that the system was suspicious of itself, and was in fact fatal to the theory

of it.[1] Nor had the agitators much difficulty in showing that they were justified, not merely on theoretical grounds, but in view of facts, in asking for the reorganization of the schools. At last the then Minister of Education, after dallying with the question for an unreasonably long period, was forced publicly to promise to grant the reforms asked for, the grouping of the sexes into separate institutions, and other measures for classifying the inmates, and a debate a few days afterward in the New Zealand Parliament resulted in a reiteration by other ministers of this promise.

The merits and demerits of co-education, then, in spite of all that has been said in its favor by some high authorities on sex questions, are by no means clear as yet. There may be some truth in the theory that in early youth the direction of the sexual impulse is undetermined, so that under the present system of grouping the sexes in different schools there is a danger in certain cases of homosexual tendencies being developed, but the presence of this moral danger is not so marked as to justify as an alternative the introduction of the more certain dangers inseparable from co-education. Recognize the homosexual tendency as fully as we may, it yet cannot be maintained that it receives as rapid and general a development in human nature as the heterosexual.

The development of homosexual tendencies in a school may be held in check by moral suasion, hygienic instruction, and a good prefect system. Some cases of homosexuality, it is true, if properly investigated, might yield results similar to those so carefully examined by Havelock Ellis; they might indicate a congenital condition in which the misdirection of the sex instinct appeared. Modern investigators such as Ellis show convincingly that such conditions do occasionally exist, and they must of course be taken account of in forming an estimate of responsibility in regard to homosexual acts. But the appeal to the sense of responsibility, the endeavor to rouse the moral sense in the matter,

[1] As, indeed, modern advocates of co-education virtually admit that the co-educational system must be. (*Op. cit.*, p. 111.)

must not be discredited on that account. Besides the physical conditions which give a special impulse to the inverted tendency in some subjects, there has to be recognized the existence in many schools of an evil tradition of homosexuality, and it was to the reckless perpetuation of this tradition by unprincipled boys that most of the cases of sodomy in schools that have come to the knowledge of the present writer appeared to be due. Some at least of the subjects of the sexual misdirection seemed from their conversation to be perfectly capable of heterosexual emotions, and to be aware of the immorality of their homosexual proceedings. Further, the homosexual temptation appeals to the majority of boys in boarding-schools with little or no force; not merely their educated moral sense, but their healthier instincts repudiate it. On the other hand, the heterosexual temptation is, as might be expected, a very real and general one, and it would become even more powerful than it is at present in a school if girls were constantly brought into close proximity to the boys. In short, it seems futile to uphold co-education as a preventive of homosexual tendencies, unless the consequences of the development of heterosexual tendencies be allowed for in the school system, and as has been shown in the present chapter, the claim that co-education is a general sedative of sexuality has not been sufficiently substantiated.

The present writer is inclined to extend this opinion to the case of day schools. There does not seem much to be gained by mixing the sexes in class, and day scholars have ample opportunities of enjoying the brightness that comes from social fellowship with companions of the other sex after school hours and in their own homes. It is pretty certain—facts enough have come to the knowledge of the writer to allow of forming an induction—that a considerable element of curiosity and desire in respect of sexual matters enters into conversation, perhaps has even worse effects, in the day schools. Of course it is perfectly true that there is plenty of gross and hurtful immorality in many schools where the membership is confined to one sex, but it has not been shown, rather the evidence allows us to suppose the contrary, that this bad state of affairs would be bettered by the

introduction of members of the other sex into the school. Probably, too, the grouping of the sexes by themselves tends to produce a certain mental attitude of shyness about the sexual act itself. It may not be worth much, but at least it implies that sexual intercourse, however much it may be talked about in the school, and however much the thought of it may incite to solitary immorality, is still thought of as a big thing. It is not so thought of if our suspicions about life in the mixed day schools are at all well grounded.

In short, it is positively absurd to bring young people of opposite sexes into contact and to expect them not to have sexual thoughts about one another. To suppose that social intercourse can be allowed within limits which the wisdom of seniors can always rigidly define is contrary to reason. Either keep boys in boys' schools, and try by good and healthy influence to banish sexual passion entirely, or as nearly so as possible, from their lives, until they reach a riper age; or else, if you will admit them to mixed schools, recognize that there is a possibility of connections somewhat closer than mere social companionships being formed, and hope and pray that lasting sexual love may be their outcome, and that meanwhile no element of dishonor may enter into them. But don't throw sexual allurements into young people's way, and flatter yourself with the belief that, under the influence of some vague sentiment, they will not notice them, or be affected by them.

In regard to the tone of sexual morality in a school, the teachers' knowledge of it must frequently be set down as of little worth. The school with which the author has described his connection in this chapter would no doubt by its former managers and teachers have been cheerfully and confidently added to the list of schools drawn up by the authors of "co-education." Nevertheless, as has been said, immorality existed between the sexes in that school under the co-educational system.

Generally, with regard to the social intercourse of the sexes, not only in childhood and youth, but thereafter, its influence on sexual morality cannot be gauged by its immediate visible results. Some societies boast that under the ægis of their public opinion

men and women can travel together in the sleeping compartments of railway trains without danger to morality; women being, presumably, too pure, and men, in so public a place, too cautious, to attempt any violation of the laws of chastity. And it is claimed that such "free and healthy social intercourse of the sexes" is one of the most powerful antidotes to impurity.

It is doubtful, however, whether this claim will bear close investigation. Common sense tells us, to be sure, that no man possessed of reason, however strong his desires may be, will venture either to assault, insult, or seduce a woman in face of immediate publicity. Nor would a woman, in such circumstances, make advances to a man. But it cannot be said that such free relations as are implied in bathing in company, or traveling together by night in the same sleeping compartment, have any definitely sedative tendency as affecting unmarried people. Such is not their ultimate and logical result. Customs such as these are at best indifferent. A temporary repression of sexual emotion, owing to the requirements of publicity, cannot be accepted as a complete, or even as a partial, solution of the social problem of unchastity.

CHAPTER IV.

The Battle of Chastity in the Adult.

Morbidity—Sexual Neurasthenia—Consequences of Sexual Sins—Celibacy—Fornication—A Sophism and a Truth—Necessity of Marriage—Christian Doctrine of Indulgentia—Self-Sacrifice—Regulations in Certain Professions—Personal Religion.

In the progress of sexual development from childhood to maturity individual responsibility for the preservation of chastity gradually increases. Fathers, mothers, schoolmasters and all to whom the care of young people is entrusted, may indeed, as has already been shown, do much to prevent the premature and disastrous kindling of the sexual fire within a young child's being. But when childhood has passed away, responsible man in the opening years of adult life must himself prove the fires of Moloch, whether they will show themselves mild or fierce toward him. In many lives comes a time when the soul must review the past, defiled by secret impurity committed in ignorance or with puerile waywardness; must bear the burden of the present, with its active desire and its nervous dread; must face the harassing, uncertain future. Many morbid imaginations, excited by vague rumors about the awful results of sexual misdemeanors, conjure up the picture of an appalling destiny, the hideous blighting of all the promise of life.

Such gloomy thoughts are theirs, such blackness of despondency, as erstwhile overwhelmed a seer's brooding soul, as in his vision he beheld souls stained with sexual impurity lamenting in the outer darkness, the gates of the Paradise of health, usefulness, and glory closed forever against them. "What profit is it to us that there are reserved habitations of health and safety, whereas we have lived wickedly? And that the Glory of the Most High shall defend them that have led a pure life, whereas we have walked in the most wicked ways of all? And that there shall

be showed a Paradise wherein is abundance and healing, but we shall not enter into it, for we have walked in unpleasant places? And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than the darkness?" (II Esdr. 7: 51f.)

Such an utter loss of both temporal and eternal manhood, vigor and glory is anticipated by despondent young men who experience the bitter effects of sexual sins. But although there can be no doubt that abuse of the sexual function is responsible for much moral, mental, and physical suffering, and indeed, if obstinately persisted in, may throw off all possibility of control and prove a chief factor in a result of ruin, it is none the less true that a large amount of exaggeration surrounds the temporal punishment of this class of sins. There are subtle restorative processes in nature, potent laws of healing in the physical, as in the moral world, and assuredly no honest effort to break from the bonds of impurity, though these have been strengthened by years of indulgence, will be without its reward.

The author has examined some pamphlets issued by advertising specialists in the treatment of sexual disorders, men whose work is carried on independently of the faculty of medicine. It is undeniable that there is a certain element of truth in their presentation of the evil effects of sexual excess; perhaps also to a less extent in their contention that the qualified practitioner is not always competent or willing to undertake the careful investigation of cases of sexual weakness, involving, or seeming to involve, nervous trouble. Not every physician strives to act up to the ideals of his profession as regards industry and sympathy, and occasionally, no doubt, a nervous sufferer is driven to consult the specialist "professor," whose advertisement promises close attention, on account of the qualified physician's lack of interest, and failure adequately to consider the case submitted to him.

Nor must it be forgotten that just as in theological or ethical thought and study fresh impulses of great value may come from beyond the ranks of the clergy, the qualified and recognized exponents of those subjects, so the crude and inadequate

efforts of amateur physicians—supposing them to be, as is probably sometimes the case, well-meaning men—may not do altogether a disservice to humanity, and may stimulate the regular students of medicine to further activity in this distasteful branch of their subject, the nosology and treatment of diseases of the genital organs. Medicine is a wide field, and there is a certain need of specialization on particular portions of it. While the public does not need self-constituted specialists, whose qualifications are unrecognized by experts, it would no doubt be an advantage if qualified physicians specially trained to investigate and treat this class of nervous disorders were more accessible.[1] A warning against quackery, a mere vague assurance that "nothing much is the matter," does not always meet the case of a patient suffering from neurosis with well defined physical symptoms.

Yet in what has been said we have put the best construction on the work of the quack doctor. The aforesaid pamphlets, doubtless from an interested motive, view the physical troubles of which they treat in a distorted perspective. They are not to be considered as giving an accurate general statement, or as conducing to a proper understanding of the case in regard to sexual and nervous debility. Many causes may operate to produce a nervous condition which the sufferer morbidly attributes to the one cause, former misuse of the sexual function.

In a nonmedical work like the present a detailed discussion of sexual weakness and the allied neuroses cannot be attempted. It is enough to observe here that a calm review of these pathological conditions, such as may be obtained from a work like Ultzmann's "Genito-Urinary Neuroses" (Allen's edition), does not have the same paralyzing effect upon the mind of a reader, in whose own person some of these conditions are present, as the lurid pictures drawn by amateur specialists or by moralists of

[1] Neisser (Senator and Kaminer, "Health and Disease in Relation to Marriage," p. 507) goes some way toward the position taken up in the text, by his admission, given with some reluctance and with qualifications, that there does exist a need of specialist practitioners, in regard at least of venereal diseases.

excellent motive. The distressing results symptomatic of masturbation previously indulged in and now abandoned or combated—such as a greater or less degree of impotence experienced in the married state, involuntary discharges of semen of overfrequent occurrence, the presence of phosphates in the urine, the discharge of prostatic fluid, with other more general indications of nervous weakness—can all be subjected to effective method of treatment. What is of real value in the remedies of the advertising specialist is usually, perhaps always, derived from high-class medical research, with which he has obtained a more or less superficial acquaintance.

No man whose sexual nature has received damage should despair of restoration, or relax his efforts to that end. Faith shows us that such restoration is possible in the moral and spiritual region; and even as regards physical detriment, modern science reveals enlarged possibilities of restoration. Recent scientific researches in the mysterious region of spiritual activities and developments make it probable that definite self-suggestion may profitably be employed, as an adjunct to physical remedies, in such cases of nervous depression as are here referred to. The subject should continually suggest to himself in detail the cure of the physical as well as the moral aspects of his morbid condition. The general theory of self-suggestion based on faith in spiritual law is set forth in one of the most luminous of recent books, F. Myers' "Human Personality." Some of the methods adopted by those who would make trial of the efficacy of self-suggestion—such methods, for example, as the use of charms—may be open to objection from the monotheistic point of view inculcated by Christianity, as militating against an immediate and constant communion of the soul with God. But assuredly such a science of spiritual medicine should in the main be assumed as part of the immeasurable grace Christianity contains, the application to the woes and weaknesses of the creature of the healing resources of Infinite Spirit.

When past unchastity is realized as an evil, and its effects felt as a present danger, the effort to turn from it, combined

with the general strain of life, is almost sure to be accompanied by various symptoms of distress. And although in the merciful Divine economy healing forces are set to work to counteract this distress, it may be more or less acutely felt during a long period. And yet the physical and mental distress does not indicate such exceeding disaster as may be anticipated. It may not in reality foreshadow the ruin of the life, the breakdown of all activity, or justify the fears which the specialist pamphlets suggest. No natural buoyancy is indeed proof against the gloomy depression occasioned by such a disordered physical condition, but at this point, by the appeal of the circumstances to the soul, is felt the power of personal trust in God, and of courageous resolution based upon that trust. The mercies of God through Christ are not confined to the spiritual region; they touch continually and relieve the pains of the physical.

In many lives such suffering has no doubt eventually proved a moral discipline of immense value. The prayer often breathed—and with what a special intensity in this connection—that God may turn away justly deserved evils, finds its answer, not perhaps in the speedy or complete relief of fear and depression, but in the eventual consciousness that the direst anticipations of ruin have been unfulfilled, and that the possibility which alone makes life acceptable remains—the possibility of accomplishing some work of real and permanent value. The burden of some kind of ill-health pressing on the life for long years as the penalty of ignorant or wilful impurity will be the more easily and cheerfully borne if in the midst of nervous and hypochrondriac depression there rises up like light in a dark place the consciousness that the worst result of all—a life wholly wasted and abortive—has been averted.

At this point, with a view to developing his argument, the author ventures to make an extract from another composition of his own.

"Jacob's victory in the conflict (at Peniel, see Gen. 32: 24) was complete. He had wrestled with God, the rare Hebrew word used *(abhaq)* graphically depicts the intensity of the strug-

gle; he had passed the crisis; he had outlasted the agony, and had obtained the blessing which he sought, the blessing which crowned him with never-dying honor—the certainty, namely, that his life was not to end in failure. A great purpose was to be brought to completion in the Divine counsels, and Jacob was not to be cast away from his share as an instrument in that work.

"Yet he always bore about with him thereafter a memento of the struggle, something that humiliated him, something that reminded him of the sinful past which had rendered such a struggle necessary. He had striven with God, that God might avert from him the consequences of his sins; and they were averted in so far that they could not mar the real usefulness and fruitfulness of his life; but in the heavy blow which God struck him before the wrestle ended, we see the infliction of some temporal chastisement, which should prevent the past being forgotten.

"In other lives there is often something that corresponds to this mysterious struggle with God in the darkness, by the rugged cliffs of the Jabbok. When we have lived long enough in the world to realize the seriousness of life, we understand that we have a work to do, a part to play in the evolution of truth, justice and right in the universe. * * * It is our sinfulness that hinders the working out of this purpose. We feel our mistakes, follies, wilfulness coming back upon us in a thousand ways; their consequences hinder our development and the progress of our work. How many can say, 'Ah! if only I had known, or if only I had been wiser in the past; if I had not squandered my powers and neglected my opportunities and wasted my time and substance, how much more influence or how much more vigor or what a much better position I should have now?' Sometimes it is remissness and indolence in business or sheer frivolous idleness which spoil a man's prospects; sometimes it is impurity or intemperance which enfeebles his physical vigor; * * * it may be one thing or it may be another; but a time comes, perhaps, when his heart turns sick with the thought of the miserable folly of it all. He sees

the sins in the past of his life, and now he dreads, and longs by every possible means to avert, their consequences.

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"The darkness closes in. An adversary of ill-health, or of ill-fame, or of poverty, meets him as he stands on the brink of the promise of his life, as he enters into what ought to be its best and most fruitful years. He must wrestle in darkness, in fear, in loneliness with *the consequence of his sin.* He must struggle with ill-health or with dishonor before he can go further, before he can accomplish anything of value.

"If he struggles with a heart full of faith and of unconquerable hope in God, the light must strike on him at last. He finds the knowledge that the adversary with whom he has battled has been God Himself, God expressing His will in the form of a temporal visitation, and what seemed the wrestler's grip was in reality the embrace of the Divine Love.

"Thus by trusting the Love of God, by wrestling with Him in prayer, in order, as it were, to compel Him to show mercy, men may so far avert the consequences of sin, as that these consequences shall not mar the real purpose of their lives.

"But if Jacob, or if anyone else, prevails with God to avert the ruin of his life and his life's work—the dire calamity which he dreads as the main consequence of his former sins, still those sins leave their memorial and their mark upon him. God strikes him one blow, the effect of which lasts throughout his lifetime, and he goes halting to the end of his days.

"And how many penitent Christians there are who, though they are blessedly conscious of the forgiveness of their sins, yet feel and know that they must carry about all through their lives a burden, a cross, imposed on them as a reminder of the sinful past. Perhaps it is a bodily infirmity * * * whatever it may be, it is no longer any source of despondency, or of undue sadness. Its power to injure is restrained; it can but make a man go halting through life, not stop his progress altogether. Perhaps, as his life's work arrives nearer to its full accomplishment, even this remaining burden will be largely lightened. He will become less conscious of being crippled as the years move on. * * *"

Not merely, however, the pressure of a young man's past, with its corrupt memories and its legacy of weakness, but also the continuous, exhausting struggle with incontinence, must at this point be considered.

"But even now there live in my memory the images of such things, which my habit of mind hath planted there. When, indeed, they meet me in waking hours they are void of power; but in sleep they avail not merely to arouse pleasure in me, but to gain the consent of my will." (St. Aug. Conf. X, 41.)

Such a sentence, taken from the autobiography of a man of quite extraordinary gifts of intellect and spirit, gives us a glimpse—the significance of which we shall fully appreciate—of the indescribably fierce conflict secretly kindled in the breasts of many by carnal desire. If a man of mature age and of spirituality acknowledged on all sides, admits such facts as regards himself,[1] what inference are we to draw in respect of the ordinary young man in the street? Shall we wonder if to him the strain of continence becomes at times intolerable; and that too, not so much from wilful depravity on his own part as from the inevitable fact that sexual desire has a claim upon human nature, which it enforces, imperious and importunate, amid waking thoughts, in sleeping visions and in the mysterious hours when sleep and wakefulness wonder-

[1] I cannot forbear to cite in this connection the plaintive prayer of a modern saint:—

"O Holy Lord, Who with the Children Three
Didst walk the piercing flame,
Help, in those trial-hours, which, save to Thee,
I dare not name;
Nor let these quivering eyes and sickening heart
Crumble to dust beneath the Tempter's dart.

"Thou, Who didst once Thy life from Mary's breast
Renew from day to day,
O might her smile, severely sweet, but rest
On this frail clay!
Till I am Thine with my whole soul, and fear,
Not feel a secret joy, that Hell is near."

—*Newman, "Verses on Various Occasions."*

fully mingled envelop the reason and the will in a cloud of helplessness? The physical control of the sexual function may be imperfect, even when the moral will is vigorously repudiating the suggestion of unchastity.

Sexuality in a state of celibacy has subtle and various effects upon the mind. To speak vaguely of "impure thoughts" as if they all belonged ethically to one category, would be misleading. All healthy and normally constituted persons are bound to experience some motions of the sexual appetite before marriage, not merely on the emotional side—with which we shall deal later—but on the physical. As long as the subject of these experiences construes them aright as promptings not to promiscuity or any illicit sex relation, but to marriage; as long as, in consequence of this right construction, he tries to restrain and discipline himself to the point of inhibiting such promptings till such time as they can be lawfully gratified, they can hardly be stigmatized as "impure" thoughts. But these imaginations, when entertained in a mind governed by an irreligious and unprincipled will, may either prove a stimulus to sexual vice, or develop into what has been described as "mental masturbation," a state in which a continual excitement is maintained in the sexual system, without actual indulgence, with the result that besides moral defilement physical detriment ensues, owing to the excessive and continuous tension of the tissues, without recourse being had to the relief afforded by coitus.

Another class of sexual emotions is that found in neurotic persons, especially those who, after abandoning habits of early masturbation, experience some degree of nervous and sexual disturbance, connected probably with an enlarged and sensitive prostate. In a repentant and humbled mind the continued presence of these nervous freaks of the imagination causes great distress. They constitute chastisement rather than temptation, inasmuch as the soul repudiates and combats them, and they cannot be placed in the same ethical category as the consciously entertained impure thoughts to which reference has just been made. With an amelioration of the patho-

logical conditions of the physical organism the distressful mental symptoms will be correspondingly reduced. While they last the subject of them must endeavor to see in them a call to the exercise of a stronger faith in the ultimate issue of that moral process by which, in a mind ruled by a converted will, every thought (πᾶν νόημα, every motion of the mind) is brought into captivity to the obedience of Christ.[1]

How does the Lambeth Conference of Bishops, to whom we might fairly look for some measure of penetrating insight, and of wise and kindly guidance, deal with such cases, the number of which is probably very large? Their lordships give to the world the broad assertion:

"A life of chastity for the unmarried is not only possible, but is commanded by God." They offer no qualifying admission, in the spirit of St. Paul, that for some (or shall we say for the many?) owing to the power of the sexual instinct, marriage is a physical and moral necessity. (1 Cor. 7: 9.)

A life of chastity possible for the unmarried. A mere categorical assertion of this kind does little service to the cause of purity, and one could almost comment with some vehemence on the lack of sympathy displayed. No doubt it is the duty of the Christian Church to uphold the ideal possibility of chastity in single life; but should not men who have special opportunities of studying how to render fruitful in their practical application to human life the lines of ethical thought developed in the Bible, recognize (as surely St. Paul does) the frequent practical impossibility? Must we listen in vain, in the voice of the assembled Church, for the tone of deep fraternal sympathy, for the kind word of encouragement to the young unmarried man who, in his hard circumstances, accepts the obligation to sexual abstinence, but whose nerve power is strained to the uttermost beneath its weight; who dreads the overhanging cloud of insanity, as he morbidly broods over his boyhood's troubles, and passing through the streets, where prostitutes pace the pavement at dusk, remembers that a not

[1] II Cor. 10: 5.

too scrupulous doctor has told him——But some cry, Hold! at this point, and bid us mark that we are overstepping the bounds which publication imposes, into a region of unprintable knowledge. It may be so, yet did not a great English surgeon, in a well-known lecture, make condemnatory reference to the prescribing (medically) of fornication? (See also Lyman Sperry, "Confidential Talks to Young Men," Chapter XI, p, 94.)

Many writers and speakers who touch this point, and who declaim against the common sophism that prostitution is a necessity, ignore the real point in question which this sophism partly conceals. One may not assent to the doctrine that prostitution is a necessity, but one must admit that the broad question, Is sexual satisfaction a necessity? may legitimately be asked by any man in respect to himself, and it is a question which must at least help greatly in forming his choice between remaining celibate and getting married.

The proposition that the moderate gratification of the sexual instinct is necessary in a greater or less degree for the health of the physical organism is usually affirmed or denied under the influence of or in revolt from ethical considerations. These, it is true, have to be taken account of in applying the abstract truth, when that has been ascertained, to concrete cases, for the real issue is extremely broad, comprising not merely the physical life, but what is so closely bound up with it, the moral and spiritual life of man. However, the starting point of the inquiry must be the relation which, on the one hand continence, and on the other moderate gratification, have to the physical health.

This question is frequently approached in pamphlets and booklets intended for popular circulation with a view to purifying social morality. But the discussion is vitiated from a scientific point of view by the premature introduction of such ethical considerations. Something has even to be discounted from the value of the utterances of eminent medical men adduced for the purpose of disproving any kind of necessity for sexual gratification, for these utterances have usually refer-

ence to *illicit* gratification *i.e.*, they contain an appeal to ethics.

The contribution of anthropology to the study of the physiological aspects of continence is of uncertain value. A large body of primitive ideas does, it is true, emphasize the physical superiority of continence (see Crawley *op. cit.*, p. 188ff.), but these ideas have arisen in an atmosphere of superstition, and are uninformed by physiological knowledge.

As an instance of the confusion of thought, even in medical works, upon the physiological aspect of celibacy, we may cite the opinion of Dr. Guernsey in regard to the hygienic necessity of regular sexual intercourse in marriage: "It is in the very nature of the male to seek his mate; it is an inborn principle for him to do so, and his health, even his life, certainly his moral life, often depend upon an orderly and lawful indulgence of what this inherent principle demands. ("Plain Talks," p. 93.) Yet the same writer, having illicit intercourse in mind, strongly affirms, not merely the possibility, but the beneficial nature of celibacy, and appears to regard any confession on a patient's part that celibacy involves a physical and moral strain as an indication of an immoral temper (p. 53ff.). In Dr. Beale's work, "Our Morality," the same confusion appears, the author asserting on the one hand (p. 53) that "marriage is, physiologically speaking, the best state for most men, and, upon the whole, certainly offers the best prospect of acquiring the healthiest and, perhaps the highest, condition of mind and body possible[1];" and on the other hand, that "the yielding to desire is no more to be justified upon physiological or physical than upon moral or religious grounds." The truth is that throughout his discussion of the question he has other considerations in view than purely physiological ones. Indeed,

[1] In the series of essays on "Health and Disease in Relation to Marriage," recently published from the German by Messrs. Rebman, while the dangerous possibilities of marriage are clearly and unflinchingly enumerated, it is emphasized that marriage is hygienically of value, not only as a defense of existing health, but as a means of benefiting or curing several forms of ill health.

he admits as much. "The attempt to place marriage upon a merely physiological basis is," he says, "not justified by facts." That is so; that is the main position of the present writer; nevertheless, the unhampered discussion of the purely physiological question must come first in order, though not in importance, in a scientific work on sex.

It is frequently suggested that the activity of the sexual organs may be dormant in a state of continence, except for an occasional orgasm in sleep,[1] without detriment to the general health or to the nerve-power. It is even urged further that the sexual department of continent adults is a kind of storage battery of vitality. The organs go on fulfilling their secretive functions, and it is maintained by distinguished medical writers—though there is a lack of unanimity on the point—that abstinence from sexual intercourse cannot be reckoned as a cause of impotence, and cannot be proved to diminish fecundity.

It must be observed, however, that the notion of the harmless dormancy of the sexual organs conflicts with what we know of the general relation of use to health.[2] The physical well-being of organs is ensured by proper use, and when denied that use the organ craves for it with an intensity which reacts upon the whole organism. For example, the experiment has been tried on long expeditions by sea of feeding men with food essences. It is found that the digestive organs cry out for their normal functioning in such a way as not only to cause an unnatural craving for harsh and gritty foods, but seriously to impair the general health and vitality.

Now it is true that the sex-cells occupy a unique position

[1] See Additional Note E, on the Nocturnal Pollution.

[2] When it is considered that all the different systems, nervous, vascular, digestive, and the rest, which compose the body of man, are but specializations of a common primary form, and still interact and mutually affect each other, it will be questioned whether physical anthropology allows of the withdrawal of one of these systems, the sexual, from the operation of the law of alternate use and rest to which the remaining systems are amenable. (See Duckworth, "Morphology and Anthropology," pp. 14, 15, 546.)

in the organism. An early differentiation is made in the individual between the personal and the germinal elements, the ontogenetic and the phylogenetic material; in other words, between the body and the sex-cells. We must not, then, too readily estimate the physical effect of continence by the help of analogies derived from the functioning of other organs of the body. Yet we cannot reason fully as to the results of prolonged continence from the bare fact that the sex-cells are, in a sense, physiologically isolated in the organism. Féré, in his argument in favor of the physical harmlessness of continence, maintains that the sexual organs belong as much to the species as to the individual. Certainly, if the sexual act in humanity were a reproductive act and nothing more, the organs with which it is performed would belong even more truly to the species than to the individual; but it has other objects than the sole one of reproduction. It is a love act. Duly regulated, it conduces to the ethical welfare of the individual and promotes his efficiency as a social unit. The act itself and its surrounding emotions stimulate within the organism the powerful movements of a vast psychic life.

In the light of the analysis of the sexual impulse recently made by Moll and approved with modifications by Havelock Ellis, the evolution of the sexual instinct may be stated thus: In the lowest forms of life the species is propagated by fission, by the liberation from the parent organism of other organisms, the parent organism itself dying, or to speak more accurately, becoming transmuted into other organisms. This one procreative activity is in later and more highly developed forms of life, or after sex has appeared, in the economy of nature, expanded into two main sexual activities, the process of detumescence by which impregnation is caused, and the process of parturition. Detumescence itself requires preparatory processes; thus the sexual instinct develops a subordinate impulse, the impulse of contrectation, or the inclination to touch and fondle the object of desire, leading up to the required state of tumescence. The necessity of bringing about a state of tumescence or sexual excitement in both male and female,

before the climax is reached at which detumescence, the impregnating discharge of the pent-up nervous energy, takes place, gives rise in the higher parts of creation to an elaborate though secondary series of sexual activities, and it is on the basis of these that sexual love in its highest development comes into being. Here, in this impulse of contrectation and its preliminary excitations, are the roots of other evolutionary purposes of the sex instinct, besides procreation. Therefore, the sexual activities in man cannot be considered apart from the new functions which the sex instinct has taken on at these later stages of its evolution. They cannot be thought of as, in their legitimate scope, purely and solely procreative activities. They fulfill legitimate purposes in the life of man, even if their normal result, procreation, is not reached.

In the first stages of the evolution of sex the motive which impels the connection between the male and the female organisms is hunger. Hunger and love are divergent manifestations of the same active principle. It is also true that this hunger may be described as a procreative hunger, for procreation is indirectly the end of the sexual act, but inasmuch as the desire of procreation does not constitute the direct impulse to the act, it is on the word *hunger,* not on the word *procreative,* that the emphasis in this definition has to be laid.

Consequently, as before said, the sexual act is not to be thought of as merely a procreative act, but as in addition or even primarily, a love act.

Further, it has been proved in various ways that the sexual instinct continues to exist in full activity, not only in man, but in the lower animals, after the power of procreation has been taken away, and even after the organs necessary to procreation have been removed.

Yet again, it may be asked, does not the existence of such a strange phenomenon as congenital sexual inversion, with its intense emotions—where the reproductive instinct must necessarily be inactive—indicate that coitus is not merely a reproductive act, but that in the economy of nature it serves other ends? In our discussion of the physical use of marriage in Chapter IX, this point will be further proved.

Even if the analogy between the denial of functioning to the sexual organs and the similar denial to the digestive organs has to be criticised by the light of the scientific dogma of the differentiation of the sex-cells in the body, none the less it retains a large amount of truth, for the "dormancy" of the sexual organs in continence is in the experience of myriads an illusive theory. Practically they are far from being dormant; on the contrary, they become highly irritable from the overfrequent activity of sexual desire, and in a person of low principle, unnatural or illicit gratification ensues,[1] while insomnia, depression, mental obsession, and other neuropathic conditions may develop in a high-minded man who, in spite of all, struggles to be continent. The vitality gathered up by that storage battery, the continent sexual department, is heavily drawn upon by the expenditure of nerve-force required for the conflict with temptation. It is true that sexual intercourse is a catabolic act, involving an expenditure of energy. But in humanity the catabolism has undergone modifications. The activity implied in the process culminating in the orgasm is followed by reactionary symptoms; but although in morbid states pathological symptoms of a more or less alarming character may appear, the normal reaction is sedative, and involves a recuperation of the nervous energy expended in the act, whereas in certain cases of prolonged continence the nervous expenditure due to the effort of self-control, does not, indeed, proceed by so obvious a method as the ejaculation of semen, but is none the less actual, and does not bring about its own compensation by a natural sedative reaction. It is, therefore, wrong to argue generally from the catabolism of the act to a wholesale physiological condemnation of it—such a condemnation as is implied in the cynical remark of Clinias,

[1] Havelock Ellis and others have noted the recourse had to masturbation, as being a nervous sedative, by persons greatly distressed with sexual desire. This cannot be regarded favorably from the point of view of Christian ethics, as I have shown elsewhere in this volume, but it illustrates the extent of the physical strain caused in some cases by the effort to observe continence.

quoted by Féré with some approval, that the best time for a man to have connection with his wife is when he wishes to injure himself, *i.e.*, that such connection always inflicts more or less of injury on the male.

There seems, then, to be no sufficient reason for ignoring the cautiously expressed opinion of Dr. Flint that "prolonged continence may react unfavorably on the nervous system."[1] This is practically the conclusion reached by Godfrey in his lucid and temperate discussion of the physical and emotional effects of celibacy. "The effect of the celibate life," he says, "on the nervous system cannot safely be said to amount (with man) to more than a general lowering of tone, a diminution of organic activity, with periodic crises of nervous irritation."[2]

Further, it will readily be admitted that in many cases the unfavorable reaction of continence on the nervous system does not eventuate in any marked manner. With healthy men of naturally temperate passions and possessed of no great degree of emotional activity, the assertion that in a life of continence the generative organs remain dormant without detriment to the physical health, is no doubt practically true, and a sufficient source of consolation, but such a type in humanity is not sufficiently representative to be taken as the sole starting point from which to reason about the effects of celibacy.

Gruber, though he finds himself unable wholly to ignore the possibility of oppression of the nervous system by the retention of semen, and of general nerve-strain as a result of the effort of continence, largely discounts these possibilities. So, too, does Fürbringer; though he finds it necessary to admit that "there are some sensually inclined and neuropathically predisposed persons whose history does contain serious symptoms of sexual neurasthenia." He immediately qualifies this admission as follows: "Often enough it is not the continence which is responsible for the illness, but masturbation and lasciviousness."[3] Yet it is here necessary to bear in mind that the said

[1] Quoted in Trall, "Sexual Physiology and Hygiene," p. 100.

[2] "Science of Sex," Pt. ii, Chapter II, secs. ii and iii.

[3] Senator and Kaminer: "Health and Disease in Relation to Marriage and the Married State" (from the German), pp. 20ff, 229.

masturbation and lascivousness may have to be understood in very many cases of juvenile and ignorant depravity, long ago repented of and as far as possible foregone; so that the sexual tension and neurasthenia which render the effort of continence so great a strain, and upon which that effort reacts, cannot be regarded as an indication of deliberate wickedness and impurity, and certainly deserve sympathy at least as much as condemnation.

Dr. Allen, editor of the English translation of Ultzmann's work on "Genito-Urinary Neuroses," concludes as follows in regard to the alleged detrimental influences of prolonged continence upon sexual power (and consequently upon nerve power in general): "The probability is that healthy, normal men—that is to say, the vast majority of them—may practice continence many years, or indefinitely, without any loss of sexual power. On the other hand, it is also doubtless true that a certain proportion, perhaps a large proportion of sexual neurasthenics,[1] are injured morally and physically by prolonged continence, and run a risk of losing thereby what little sexual vigor they have" (p. 168).

But granting, as the facts oblige us frequently to do, that prolonged continence may be detrimental to bodily health, we

[1] I would make here the obvious comment that it is not to be supposed that the sexual neurasthenic is necessarily an invalid or valetudinarian in a general way. On the contrary, his general health may be maintained at a fair standard, though the neurotic condition will partially unfit him for work, or at least only permit of his performing his duties under great difficulties.

Eulenberg (Senator and Kaminer, *op. cit.*, vol. ii, pp. 884ff) draws a darker picture of neurasthenia and sexual neurasthenia. But this somber coloring is due partly to an assumption which runs through his discussion, that of the absence in neurasthenics of moral effort; and also to the prominence given to the severer forms of neurasthenia. He lays stress on the weakening and misdirection of the will in such subjects, as if such moral defects were almost the invariable accompaniments of their condition. But this presentation of the situation, at any rate as regards young men, requires considerable modification. A just estimation of the moral and religious factor among the psychical elements of neurasthenia makes the general outlook more encouraging.

melancholy interest attaches to the career, not of the culprit, but of the boy chosen to punish him. This fine and strong young fellow went to one of the universities, and there at first led, so far as could be known, a singularly moral and careful life, avoiding fast and undesirable company. Then some vicious influence destroyed the resolution of this young man. In an evil hour he was persuaded into a brothel. From that moment a menacing and destructive element became fused with his moral life. A year or two afterward my informant hears of him again, but now the man is a member of the most dissolute set at the university, and rapidly becoming, *inter alia*, a hard drinker. Then for some years my informant loses sight of him, but at length hears casually that ———, a member of the university, has been committed to prison to serve a heavy sentence. The name mentioned was the name of this very man, and, as far as my informant's observation went, the moral rot which wrought such disaster to this once promising career, set in as the direct result of the ill omened contact with prostitution. That one touch removed the moral control, and caused the rapid exaggeration of the sensual passions of the man. Such a record, whatever faith one may have in the power of goodness ultimately to reverse the temporal triumphs of evil, is surely miserable and fearful beyond our powers of estimation.

Fornication broadly considered we shall deal with more fully in another chapter. Here it is enough to lay emphasis on the fact that the sexual instinct, almost more than any other instinct in human nature, may be exaggerated to the great detriment and hindrance of man's true development, if the indulgence of it is claimed with reckless haste, or wantonly allowed. The men who throw the reins upon the neck of their desire, whose eyes wander restlessly after the animal beauty of women, who continually excuse themselves from making any attempt to curb the excessive activity of their morbid passions, whose utter want of manliness in seducing women by lying promises and other base means, and then deserting them, proves that their motive for seizing illicit sexual pleasure is not merely the force of passion acting upon a weak will, but a callous selfishness destructive of the chivalrous instincts which ought to ennoble masculine desire—these wretches, not nervous youths who with gloomy forebodings and many a miserable failure, still struggle upward out of the unclean morass into which boyhood's ignorance has led

them, have cause to fear for the future. These are destroying their manhood, all that is noblest and best in it, to far greater purpose than the other, and as surely as there is a principle of justice in the universe, are heaping up against themselves judgment and retribution before which the penalties of juvenile weakness must fade into insignificance.

We have all heard of some ghastly tragedy of murder, following on outrage. The possibility within human nature of the fearful revulsion of feeling which occasions such a crime is marvelous, inexplicable; one of the darkest spots in the world's mystery of iniquity. This gross crime is regarded by society as a deed of almost superhuman wickedness, the act of one whose state is not far removed from that of a maniac or a fiend; but shall we, on a closer consideration, be disposed to place it so entirely by itself? Shall we not see reason rather to mark it as merely one hideous form out of a group? Is its inner working, are the motives which prompt its commission, any more hateful and unnatural than those with which some men deliberately and of set purpose abandon the women, whose virtue they have overcome, to desolation and misery? The callous indifference, or the overwhelming hate swiftly supervening on the accomplished desire, the cruel "Rise up! Begone!" [1] that fall first upon the ear of the seduced and humbled woman—what difference is there, morally, between these and the blow of the knife that rids the world of her? Woe is unto men for the exceeding strength of sexual passion, for the straitness of life's conditions, for the longings of love cruelly checked and delayed, for a wearing struggle to preserve chastity, and its sad, perhaps its inevitable, failures; but much more woe for the godlessness and hardness of heart and want of sympathy which make acts of unchastity a thousand times more base and evil than oftentimes they are in themselves, for the cowardly selfishness which snatches at delight, but will make no movement to lighten, for her whose charms have bestowed it, the consequent responsibility and shame!

[1] II Sam. 13:15.

As far, then, as fornication is concerned, the necessity of sexual gratification, manifesting itself in a man's life, must be said to be conditioned and overborne by higher moral necessities. None the less it exists, it presses, it gives rise in secret to distressing physical trouble and mental anxiety; it cannot be brushed aside by a statement of the abstract possibility of chastity in single life. It must be considered, in the sphere of conscience, in relation to marriage.

Dr. Elizabeth Blackwell, the author of well-known works on sexual morality, would define the right of sexual intercourse and the obligation to celibacy by reference to a hard and fast rule of years. Men's lives are mapped out into zones or periods of years. Puberty and nubility as physical states are not, according to this writer, to be confused. Up to the age of 20 a man's sexual development, apart from the consideration of his immature experience of life, has not yet rendered him marriageable, and even up to 25 years it is well for him to remain celibate, for the same reason. After that age celibacy, though no longer generally binding upon men, is still possible for them.

These principles are too rigid to be ruthlessly applied. Baldly stated they curtail unduly individual liberty, and they do not, as here enunciated, take sympathetic note of the immense diversity of life and circumstances, and of the varying strength of passion among men. Moreover, the argument seems to fix the age of physical nubility too late. In answering the question: What is the ordinary age of nubility among men, an important place must surely be assigned to considerations of fertility. The careful investigations of the New South Wales statistician, Mr. T. A. Coghlan,[1] disclose the fact that the summit of natality for a man is at the youngest age of manhood, or rather at the age of 21, which is the lowest investigated. It may be urged, however, on the other side, that even if a man's fertility is greatest before his 26th year, the quality of his procreative power is not at its best till after that age.[2]

[1] "Child-birth in New South Wales," p. 10.

[2] Lyman Sperry, "Conf. Talks Between Husband and Wife," p. 230.

The children born to a man over 25 will probably be more vigorous than those born to a younger man.[1] This law of procreation may hold good where sexual passions are normal and there has previously been no great strain on the nerve power, but it must receive many modifications from the circumstances of life. In a case—and there are many such—where overwork or the effort to preserve continence, or other circumstances have caused an undue pressure on the early years of manhood, it is likely that not only fertility, but general procreative health, would be considerably diminished by the time the 26th year is reached. A rash advocacy of early marriage has indeed, the author trusts, no place in this essay; it is merely suggested here that sex education ought not to involve the disregard of real difficulties and natural facts, however great may be the difficulty of ascertaining the true place of those facts in the scheme of social evolution.

At any rate, people who think it derogatory to allow that marriage is in one aspect an indulgence granted to a physical craving of human nature, are losing themselves in a cloud of illusion. The Bible does say distinctly that marriage may be regarded not only as a means of propagating the race, or of interchanging social help and comfort between man and woman; not only as a sphere in which lofty and noble sentiments find free scope, but also as a lawful outlet for one of the strongest physical impulses in human nature (I Cor. 7; Heb. 13: 4; I Thess. 4: 3, 4).

That marriage may be contracted in part *secundum indulgentiam* has been inferred by the Christian Church from the Scriptural teaching above referred to. Such is the opinion of

[1] Gruber refers to statistics showing that procreation by men under 27, and by women under 20, among Northern Europeans, tends to produce a less vigorous offspring than when the parents are past those ages. But no doubt facts could be collected which would modify this generalization. Havelburg mentions that very early marriages among the Albanians do not seem to impair this athletic type of humanity. For an instance of a man of exceptional mental power being begotten by a very young father, we may cite Warren Hastings, whose father was in his teens. (S. & K. *op. cit.* pp. 27, 174.)

Peter Lombard[1]; fortified by similar teaching on the part of Augustine, who admits, in a somewhat reluctant tone, that the titles of husband and wife cannot be denied even to those who enjoy conjugal intercourse *"non gratia prolis, sed explendæ libidinis causa,"* with the reservation, however, that they do not take actual steps to prevent procreation—a matter which will later on engage our attention again. The simple doctrine of St. Paul that if persons have not the gift of continency, they should marry, becomes with the mediæval schoolmen the germ of some rather subtle ethical theories, the inspiring idea of which is the sinfulness of desire even in matrimony, except when absorbed in the intent of procreation. It has a better reflection in the Anglican marriage service[2]; and it is certainly an excess of delicacy that causes many of the clergy, when that service is read, to wrong society by withholding this important part of the Scriptural teaching on marriage.[3]

Nothing is gained, but on the contrary much harm is done by the fashion followed by too many moralists of ignoring the struggle of the sexual nature on the strength of false, or at any rate imperfect, theories, like that of the dormancy of the generative organs in celibacy. In its own best interests society must sharply criticise such theories, as tending to obscure the right of marriage, and must study to distinguish the false from the true limitations of that right. Not that a mere assertion of the right of marriage will solve the conscience problems of the sex life for the individual. In the married estate itself,

[1] Lombard, "Sentences," Dist., xxxi, Secs. 3, 7. Cp. Aquinas, "Suppl. Summæ," qu. xlix.

[2] See the Exhortation. Dean Comber ("Companion to the Temple," vol. iv, p. 43) thus comments upon it: "——— there is an innocent and honorable way to gratify these natural appetites, and a secure refuge against all that may assault our chastity offered to our choice by the mercy of God. . . . It is allowed to all to marry, but becomes a direct duty to them who cannot be safe without it."

[3] The author's own practice, in response to special request, has been to read the second clause to the word "sin." By this procedure the requirements of delicacy are sufficiently met, and the ethical point in question is not ignored.

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further questions of conscience will appear, which will engage our attention in later chapters.

Further, it must be said that this book is not written for people who are impatient of all proposed solutions of the sex problem involving moral effort, and who seek for solutions nowhere but in materialistic philosophy. Just as it has been the object of these pages to describe the true conditions of the sexual conflict, so it is their object to estimate fully the opportunities of controlling, disciplining, and denying oneself afforded by this conflict. Men are by no means justified in ignoring or treating lightly the difficulties and hindrances which the conditions of modern civilization place in the way of marriage. The need must be admitted of exercising all possible self-restraint and prudence, and the duty of embracing the highest forms of self-sacrifice for which men have strength and opportunity must be recognized. But what is here suggested and emphasized is that a point exists, on the other hand, beyond which in some lives self-suppression cannot be practiced without considerable injury to the physical, mental, and even moral health, and that it is better, on reaching this point, to disregard in large measure the common social hindrances to marriage than to embrace the alternative of a life broken with secret impurity, or plunged into the mire of prostitution. Better is it, according to the New Testament, to marry than to burn. Many men might emerge safe, though scorched, from Moloch's flame-bed, did they consider in a God-fearing spirit the application of this profound advice to their own cases. And are not those professed guardians of morality, who hide this divine word under a false shame, worthy to be branded as cowardly and unfaithful?

In Godfrey's "Science of Sex," Chapter IX, a theory of secret illicit sexual unions is developed with a certain degree of attractiveness, as affording a relief to society amid modern economic difficulties. But it is not clear that anything would be gained, and much might be lost, by the adoption of such a suggestion. Such illicit unions, where productive of happiness, permanent relations, and a normal sex life, are but little removed

from secret marriages; indeed, they are often to be considered in Godfrey's own view, as a prelude to recognized marriage. By his advocacy of preventives he endeavors to introduce an element of physical security, which he claims to be free from objection morally.

The answer to the question, what constitutes marriage, has been variously given. Even in these days, when in civilized countries men have grown accustomed to see marriages take place under due social control, and even from the lips of persons whose habit is to respect such control, one hears occasionally the opinion that a marriage would be ethically valid if mutal consent simple and unwitnessed had been exchanged, without ceremony, civil or religious. This view, the view taken from the ideal standpoint of the higher ethics, receives support in the history of marriage. The conception of marriage as a sacrament was pushed in the Middle Ages to its extreme logical conclusion. *Consensus per verba in præsenti* was held to make a valid marriage even if exchanged *in occulto*.[1] This doctrine is inherent in the ideal conception of matrimony, and seems referable to the earliest possible precedent, that of marriage among primeval men. For when marriage first appears in the human race, the inital consent has to be thought of as made in secret. Nevertheless, human society soon comes to perceive the necessity of publicity, of guaranteeing the consent by the presence of witnesses. Howard shows how vast a crop of evils have sprung at various times from the neglect of this precaution. Lombard himself was not responsible for, and would have condemned, the rash applications of his teaching which were afterward made.[2] Here as on other points in the consideration of marriage, we perceive the Church upholding an ideal, yet consenting in practice to the conditioning of its application. But in spite of all that is urged, and justly urged, about the danger of an unguarded translation of the sacramental conception into practice, the conception itself need not be dismissed as wholly vain. The idea of a sacramental union is the religious core of the utilitarian notions and social safeguards which gather round marriage in the course of history. And since the sphere of ethical judgments has a wider reach than temporal social requirements, it is not amiss that the Church has maintained that in the last resort the ethical validity of marriage does not depend on conformity with particular sets of social regulations.

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[1] Howard: "Hist. of Matr. Inst.," vol. i, p. 315; Suppl. in "Sum. Theol. Quaest," xlv, art. v.

[2] Sent: iv, dist. 28, sec. 2.

But if for the moment, and for argument's sake, the possibilities of social confusion may be ignored, and the secret union viewed from the mediæval ethical standpoint, it is quickly apparent where, in spite of a certain degree of approximation, the real divergence of the secret union from the institution of true marriage comes in. For according to Christian ethics it might be conceded that in special circumstances marriage should be performed by unwitnessed mutual consent. It might also be conceded, though much more doubtfully, that couples who were thus secretly married might have recourse to Neo-Malthusian methods. But when a third concession is demanded, the non-recognition of the need of any mutual guarantee of fidelity beyond the spontaneous interchange of erotic passion, it becomes clear that such a proposal strikes at the root of social morality. Especially would it frequently be unfavorable to the interests of the female partner, who when her physical attractions lost their power, would be in great danger of being left desolate; the other having, according to this scheme, no sense of responsibility in regard to her. The suggestion that the period of engagement is often not a sufficient preparation for the full sex life in matrimony is doubtless not without value, but there are better and safer ways of meeting the difficulty than the one proposed.

Most men nowadays are compelled to accept vocations to which the temporary obligation to celibacy is inevitably attached, and owing to the poverty of their ethical ideals, the majority refuse to make any adequate effort to fulfill this obligation. To such men the right solution of sex problems may seem, for a time, a matter of indifference, and it were perhaps a vain task to reason with them. But there are others—even in the case of soldiers and sailors, among whom the tradition that continence is an impracticable obligation, one that may freely be ignored, is peculiarly strong (though, in truth, young soldiers and sailors are scarcely worse off as regards sexual constraint than men in many other positions and circumstances, except in so far as variations of climate and unavoidable contact while voyaging or campaigning, with dissolute and immoral members

of society, inflict a strain of peculiar severity upon the sexual nature)—others, as we learn from Mr. F. T. Bullen's works and many other sources, whose personal religion and sense of the moral fitness of things make this obligation a real burden to their consciences.

The question whether the regulations adopted in certain professions restricting the members' access to marriage are moral or not must be decided, not by the utilitarian motive underlying them, but by the spirit in which they are enforced, and the means taken to enforce them. The fact that they exist at all is a sad fact, a lamentable necessity of civilization. Still, in all the circumstances, it is reasonable to hold out to a man (as is done in the British army) the prospect of certain privileges if he practices sufficient self-control to defer marriage till he has finished a certain period of service, and to let him clearly understand at his entrance into the service that if he does marry he will incur, not punishment or dismissal, but inevitably an additional burden of risk and anxiety, owing to the impossibility of extending to him the aforesaid privileges.

It is obvious that such regulations may readily become instruments of oppression. In a hard official spirit authorities may dispense these reasonable privileges to married employés with unnecessary reluctance, or to a needlessly small percentage of the staff. In the interests of chastity and of national welfare, the army regulations and those of other professions in respect of the marriage of employés ought from time to time to evoke public interest and be subjected to criticism; otherwise even well-disposed soldiers and clerks, when they discover that by the mandate of superiors the great majority of them—without respect to any differences of health or temperament—must for a considerable time forego, under stringent rules, the lawful gratification of sexual passion in marriage, and that this state of things calls for no sympathetic comment, will find in their exceptional position a strong additional reason for having recourse to fornication or some other form of sexual immorality.

Let theorizers say what they will, a young man of vigorous passions is bound to face the conscience question with which

this chapter has dealt. He can find a true answer to it only in one way. The power of Christianity alone, not the clamorous modern spirit which fretfully appeals to legislation for the remedy of all social ills, as if the Gospel were a touchstone or a talisman, but the Divine force of personal religion can ensure a right and satisfying decision. No hard and fast rules can be laid down, no zones of years can be mapped out, to define the right of entering on marriage. In the faith of the individual soul toward God; in the sincere effort to interpret the Divine Will in regard to one's self from the circumstances and experiences of life; in the resolve and endeavor to wait, though the delay should involve self-sacrifice and bitter conflicts to preserve one's chastity, until the time comes when sexual indulgence can be claimed without peril and without dishonor—in these things is found the just test of character; by these, within a man's soul, lives, struggles and triumphs, in spite of failures and defeats, the spirit of purity.

In passing from boyhood into the dangerous years of early manhood, in encountering their wearinesses, hardships, desires, temptations, toward what beacon-light can a man safely steer but that of the undying truth which never at length proves a false guide to any?—God is Faithful.[1] He will not suffer you to be tempted above that ye are able. The clouds of human cynicism and despair, of unworthy and excessive timidity, of rash theories of the obligation to celibacy, may not obscure forever, to storm-driven voyagers upon the raging sea of sexual temptation, the shore whereon shine continually not the least bright of the golden rays of faith, hope and love by which earth's darkness is lighted—the estate of Holy Marriage, undertaken in the fear of God. To that shore, by a multitude of more or less common circumstances, does Providence guide the course of multitudes within whose souls is the power of faith.

Finally, it must not be forgotten that the influence of sexual passion on its physical side, even where it is one of the most powerful impulses to marriage, is never a man's only motive

[1] I Cor. 10:13.

for marrying. Even if legitimate sexual gratification was indeed one of the things which he sought in matrimony (as many a man must acknowledge to himself in his heart of hearts), it cannot be inferred that he did not expect to find therein, and in the event actually found, things of far greater and more enduring value. It is only therefore by overstatement of the matter that the recognition of this incentive to marriage can come to be considered as fostering a disproportionate increase of sex energy, or as magnifying the value of woman's physical, to the practical exclusion of her intellectual and moral attractions.

In short, it is not the recognition, as Howard seems to consider,[1] but the accentuation of this aspect of marriage to the exclusion of other aspects, that is fraught with moral danger.

[1] Howard: "Hist. of Matrimonial Institutions," vol. i, pp. 324ff; iii, p. 249.

CHAPTER V.

NEO-MALTHUSIANISM.

Historical Aspects of the Question—Economic Aspect of—Moral Aspect of—Analogies of—Methods—Dangers—Principle of Christian Freedom—Neo-Malthusianism in New Zealand—Family Life.

IN this connection a question naturally arises, the consideration of which cannot be evaded. Considering the difficulty of bringing up a family, in the hard circumstances and amid the competition of modern life, and considering, notwithstanding, the frequently imperative need, demonstrated above, of sexual relief in matrimony, is it justifiable to claim the indulgence of the natural instinct, and yet to prevent, by artificial means, this gratification from resulting in the procreation of children?

Many races, at various stages of civilization, have attempted by all kinds of expedients, some of them of the roughest description, to solve the problem of the regulation of population, knowing full well that otherwise Nature would present painful solutions of her own.

But the particular form of the problem most prominent in modern times, the artificial control of procreation itself, has never before pressed so urgently for consideration.

To Juvenal, indeed, during the decadence of the Roman Empire it was an added symptom of the degeneracy of morals that the Roman ladies resorted to forms of immorality which rendered conception impossible. He also alludes to the practice of taking drugs with the same object (Sat. VI, 366 ff). But these allusions do not cover the ground of the present problem. Nor does the matter appear to be mentioned in the Bible, Onan's trespass (Gen. 38) being primarily against the law of levirate marriage, and not precisely to the present point.[1]

Marriage being in one of its aspects contracted *secundum*

[1] See Driver's note on Gen. 38:8, 10 (Westminister Commentary).

indulgentiam, it might be considered a logical inference that methods of preventing conception may be resorted to by married people, to whom the *indulgentia* is a necessity, but who have small prospect of being able adequately to fulfill the obligations of parentage. And it must be confessed at once that arguments based upon the principle of the *indulgentia* are not without force, and render it possible to make out something of a case (as is done in a book like "Scientific Meliorism") for the lawfulness of such a practice, considered in its relation to right moral ideals.

Opponents of the Neo-Malthusian doctrine, like R. Ussher ("Neo-Malthusianism," London, 1898), while they rightly dwell upon the physical and moral evils which a widespread and reckless acceptance of the practice mentioned might conceivably give rise to, and as a matter of fact appears to have actually created and fostered in some countries, nevertheless greatly underestimate the real pressure of circumstances by which some are driven to adopt this practice. Students of social science may indeed adduce arguments to prove that the right ultimate solution of the population question is to be found, not in Neo-Malthusianism, but in a readjustment of economic conditions; but while this readjustment is slowly taking place, what is to be the attitude of married people toward the Neo-Malthusian doctrine? If only the moneyed classes or healthy individuals were concerned with this question, it would be easy and fair to urge that their attitude ought to be one of strict repudiation. It is impossible to think that a mere desire to keep up a high social position, or to revel in luxurious and expensive surroundings, would justify people in artificially preventing procreation. But in the case of those who have some hereditary delicacy, or who are involved in a specially hard struggle to maintain themselves, it is not so easy to decide what are the rights of the question, nor can the arbitrary suggestion of many social scientists—that it is immoral for such people to marry at all—be regarded as a successful attempt to cut this Gordian knot.[1]

[1] See for a noticeable instance of this arbitrariness Dr. S. Stall's book, "What a Young Man Ought to Know," Chapter X. Such an

It is for instance medically recognized that tuberculous persons are frequently subject to unusual sexual desire.[1] To forbid their marriage by law would therefore be a hardship of exceptional gravity; and might even tend, by promoting looseness of life, to defeat itself in regard to its main object. It is not in the direction of arbitrary restraint of marriage, but in that of the enlightened use of marriage, that the solution of this and kindred problems should be sought.

Of course, the witness of history, as already observed, is strongly against *the rash and general adoption* by a society of the practice of prevention.[2] A widespread disinclination to accept the responsibilities of parentage, and a diminishing birth-rate, constitute a formidable menace to the progress and future prosperity of a nation. That this disinclination may arise as much from the declining hardihood of a race as from any increased social pressure is an inference which may perhaps be drawn from the frequency of prevention in Australasian society. The Australasian Colonies are described, somewhat vaguely and inaccurately, as young nations; in reality they are off-shoots of an old nation, which have carried with them from their former home preconceived ideas as to a standard of living. Life in the British Colonies is expensive, and involves considerable wear and tear, as few people have private means adequate to

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endeavor to make short work of sex problems discounts to some extent the value of what is in many respects an excellent book. To illustrate further the danger of placing arbitrary hindrances in the way of marriage, it should be observed that the power vested in French parents of withholding consent from their adult children's marriage, may and probably does increase the frequency of free unions—a point which, I understand, is emphasized by Bourget in his novel "Divorce."

[1] Senator and Kaminer: "Health and Disease in Relation to Marriage," vol. i, pp. 370, 391.

[2] Among the most recent, as well as most noteworthy, of the many warning utterances on the national dangers arising from this recklessness, may be cited a speech by the President of the United States of America, delivered at New York before the National Congress of Mothers, and referred to by English, French and doubtless other journals, and an article by Bishop Barry on "Agnosticism and National Decay" in the "National Review" for March, 1905.

the support of a family. Good salaries are hard to get in the Colonies, as elsewhere, and the price of many commodities is high.

"Moreover, not a few modern Australasians, from climatic and other causes which tend to depreciate the average expression of the inherent vitality of the Anglo-Saxon race, have not the stamina, the reserve of muscular and nervous power, which enabled their ancestors to sustain the burden of peopling, as well as of subjugating and exploiting, vast territories."[1] The struggling Colonial who marries is thus afraid of finding himself, after some years of married life, possessed of a small and uncertain income, and surrounded by a large family, for the duty of maintaining which he becomes year by year more physically unfit. No doubt a selfish desire to live in comfort decides people in many cases to use preventives, but a good deal must probably be allowed for the sense, in some degree justified by circumstances, that parentage on a large scale, added to the burden of many other necessary duties, involves not merely a loss of comfort, but a thorough overtaxing of the strength. Accordingly, we have the spectacle of communities settled in new countries requiring population, but unequal from both physical and moral causes, to the task of supplying this want.

It will readily be apparent to the reader of M. Zola's great novel, "Fécondité"—which must be noticed at this point—that with all its good moral purpose, the exaltation by an ideal portraiture of healthy married life to its right place in a nation's estimation, it does not give us a full solution of all the conscience problems involved in the question of artificial prevention. It carries us no further than the position already taken up in this chapter, that on every ground of religion and right reason the *rash and general* adoption of the practice is to be avoided. M.

[1] The question of the physical degeneration of the Anglo-Saxon race or of any part of it cannot be discussed here *in extenso;* and the above opinion is given subject to qualifications, and simply as the writer's personal impression, on the strength of sixteen years' acquaintance with Australasian—mainly New Zealand—life.

Zola's contention that number spells victory is subject to certain qualifications. The dictum in the setting he has given it really means that number, combined with vigor, spells victory, not number alone. In his ideal portraiture of married life he has not, indeed, endowed his married pair with private worldly wealth, and thus far has been true to the actual, ordinary facts which people have to face when they marry; but he *has* endowed them in a measure which is not, unfortunately, reflected in the lives of all married couples, with physical health and gaiety. We certainly cannot conclude, from the case of the vigorous Mathieu and Marianne, triumphing, not seemingly by virtue of any extraordinary moral or religious effort, but by sheer exuberance of vitality, over the strain and anxiety of both procreation and toil, that all married couples can, if they will, equally support this strain, or that it would be beneficial either to themselves or to the community for them to attempt to do so. Neither can we say, as can be perceived from other lines of reasoning followed in this essay, that only such couples as have the physical vitality to support this strain ought to have a social existence.

The student of this question of prevention, therefore, will read Zola's book with a certain intellectual reservation, as not feeling that it gives the matter a full treatment as to either its ethical or its utilitarian aspect; which, indeed, was perhaps impossible in a novel. However, considered not as a philosophical treatise, but as what it is, an attack upon the unquestionably evil and dangerous aspect of prevention, the appearance of Zola's book and its circulation in English—albeit the force of the French original has been perhaps unduly weakened in the translation—are events which anyone who desires the revelation to society of right ideals in the sphere of sexual ethics will thankfully welcome.

All this, then, does not fully establish the case against prevention as an occasional resource, but only as a rash and common practice. From the point of view of national welfare a declining birthrate is indeed matter of serious concern, but such concern is not removed by the addition to the population

of infants whose heredity may reasonably be expected to make them eventually a burden on the community.

The proverb "Necessity has no laws" will not indeed endure incautious applications; but in this connection it seems to have a certain weight of truth. In circumstances of real and proved necessity, it would appear that the law of procreation might be isolated from the rest of the sex life, and either temporarily or absolutely suspended. In other departments of life, a man may in numberless ways interfere with natural processes or phenomena, as they affect his own person, or the persons of those under his care, with a view to the increase of health and well-being, and the removal of physical inconveniences and deformities. Such interference would not be regarded as immoral, provided that reasons existed sufficient to justify it, and that it was exerted after a manner which would not set at defiance the results of scientific inquiry and advance. On the other hand, for people to undergo, or to cause others to undergo, interferences with natural developments without sufficient reason, or recklessly to remain blind to the light of science in the method and conduct of such interferences, would be an immoral violation of Nature's laws.

Similarly, an interference with nature of the kind contemplated by the Neo-Malthusians would doubtless be immoral if it was based on manifestly insufficient reasons, or was carried out by reckless, dangerous, and unscientific methods, but it is not so clear that it would be immoral if it was conducted by methods which science showed to be comparatively free from peril to man and wife, and if its object was to prevent the conception not of healthy children in a household where there was a fair prospect of supporting them, but of those who would inevitably from the start of life be afflicted or seriously menaced by some hereditary disease, and who would be born into households where, in spite of every effort, proper maintenance and education could not be provided for them.

Again, man may curtail the birth rate of the lower animals, though to do this without sufficiently good reasons would be a wanton, cruel and immoral interference with Nature. Is

it certain that the principle upon which this right of interference is based—the need of checking an increase of life when the conditions requisite for its proper support do not exist for the time being—may not be extended with the greatest caution and reverence, by the use of appropriate methods, and with a due regard to the circumstances which differentiate man's sexual nature from that of brutes, to the sphere of human procreation?

Nature represses potential life, in man and in creation generally, on a vast scale, by methods which though they may be regarded as ultimately providential, act nevertheless in an unintelligent way. May not man, within certain limits, follow, by the exercise of a reasoned and conscious control of the birth-rate in his own race, the precedent thus given by blind natural forces?

Nor is it unimportant in this connection to observe that in the human race the chances are against any particular act of sexual intercourse proving fruitful. As if to demonstrate that parentage is not the only aspect of sexuality, Nature's rule for man, or at least for highly developed, civilized man, seems to be, much love for a little procreation.

The writer of No. xviii in the White Cross Series quotes a passage from Geddes and Thomson's "Evolution of Sex," which he uses to support his wholesale condemnation of Neo-Malthusian methods. It is scarcely honest to separate the passage from its context in this way. The argument of the chapter whence the extract is taken does not lead to any such wholesale condemnation. It recognizes the general importance of the Neo-Malthusian position, and pleads for a cautious criticism of the Neo-Malthusian proposals. The particular passage in question is directed against the rash and licentious use of preventives. The writers urge strongly that sexual temperance is an essential, indeed the most important, factor in the regulation of the birth rate; that any use of artificial means by married people without the ethical coöperation of this higher factor would be dangerous and wrong, but their reasoning justifies the inference that where the necessity for temper-

ance and moral regulation is recognized, the artificial check may, in some cases, become a legitimate aid to the solution of the problem of birth rate control.

The principle that coition may be justifiable apart from procreation may be considered proved for certain recorded cases in which not only *potentia generandi* was known to be absent in one of the parties to a marriage, before the marriage was contracted, but even *potentia cœundi* could be exercised only under peculiar conditions. Such an absence of power might be due to a malformation of the genitals, as in the case cited by Ultzmann, and might exist along with a normal or even an unusual degree of sexual desire. It cannot safely be urged, on ethical grounds, that the sexually imperfect, yet highly amative, subject should deny himself marriage—supposing him at any rate capable of assisting the orgasm in his wife, as well as of obtaining it himself—and should expose himself to the temptations of masturbation and the strain of celibacy on account of his physical unfitness for procreation.[1]

These cases indirectly involve an ethical point which brings them into connection with the problem of Neo-Malthusianism. Only by a narrow and a doubtful view of the matter can we assert that this principle may never be extended to cover cases other than those of actual sexual imperfection; cases, namely, where procreation, though not physically impossible, is undesirable on account of the delicacy of some other part of the organism, or for some other urgent reason.

Ellis's argument is of doubtful validity in the two sentences in which he places preventive intercourse involving checks in the category of sexual perversions, comparing it to the employment of contact between parts of the body other than the distinctively sexual, for the purpose of producing detumescence. (See Havelock Ellis, "Studies," iv, p. 20.) For if A (an organ of the human body, not one of the sexual organs) intended to produce only B (tumescence), produces not only B, but some-

[1] Blumreich, while regarding procreation as the main object of marriage, presents in regard to the marriage of the sexually imperfect, a conclusion similar to the one in the text. (See Senator and Kaminer, *op. cit.*, p. 797.)

thing further, C (detumescence), that is perversion, or at least extension of function. But D (a sexual organ) is intended to produce, and does produce C, and also E (conjugation), the primary result of C. The fact that it is not also used to produce F (fecundation), a normal, yet not primary or inevitable result of C, involves limitation of function; and this fact can scarcely be classed with sexual perversions of the former group.

A discussion of the different methods of prevention will be found in Dr. Lyman Sperry's popular medical work, "Confidential Talks Between Husband and Wife", p. 146ff. Some of these methods are physically and morally dangerous. Dr. Sperry suggests no one method which is at once certain and harmless in its operation.

The theory of continence for a part of the month, under medical instruction, goes some way toward giving society the relief it requires in regard to marriage and parentage. Little if any exception can be taken to this theory on ethical grounds, for copulation, when thus regulated, though denied one of its proper and natural ends, viz., procreation, fulfills its other purpose, that of intensifying the mutual affection of man and woman. Nor does this theory involve any direct or obviously pernicious tampering with nature, as the use of artificial checks often does.

But it is open to two considerable objections:

First, it is not, as is well known, certain in its operation. It is not an established fact that every woman has a sterile period in the month; some appear to be almost constantly able to conceive. Secondly, as stated in Dr. Sperry's handbook—though his statement does not claim to be final—it seems frequently to require too much of human nature. The sterile periods, according to this writer, "extend from about the twelfth or fourteenth day after the cessation of the menstrual flow to a day or so preceding the next menstruation. . . . There are approximately about ten or twelve days each month during which the woman is not likely to conceive." In the doctor's opinion "these sterile days during each month furnish all the opportunity that any reasonable couple can demand for sexual indulgence. A man who cannot, or will

not, accommodate himself to such conditions, when necessary, is so brutal a sex glutton that no woman ought to be required to live with him."[1]

Dr. Sperry at this point appears to the present writer to overstrain the theory under consideration. In the five or six first years of married life, at any rate, many husbands, and possibly some wives, however pure and temperate their intention, would probably find a restriction involving continence for sixteen or eighteen days out of each month intolerable and impracticable. The physical conditions excitative of desire in a man would frequently be present just during the period when continence was required, for masculine desire does not come and go at a man's mere will. The Doctor has elsewhere emphasized the physical harmfulness of prolonged and intense sexual excitement which does not have its natural consummation. Such excitement, it must be observed, would frequently be the inevitable experience of at least the husband in the restricted period.

Further, Dr. Sperry in this part of his essay has found it convenient to omit all reference to the woman's desire, which, it should be noted, manifests itself with a special activity, according to some authorities, in the week or so following menstruation. The suppression of desire during that time, until the "sterile period" is reached, might present great difficulties, not merely to the husband, but to both the parties. Moreover, in cohabitation a subtle reciprocal excitation of masculine and feminine desire takes place. In fine, the theory can only be stated in Dr. Sperry's way if the wife is assured to belong to his third class of women (see p. 123 of his book), and to be quite unmoved by carnal feelings[2]; and if the physical factors

[1] "Husband and Wife," p. 156.

[2] The controversy among medical scientists as to the average force of sexual passion in women is still undecided. Fürbringer refers to the opinion of a lady doctor, J. Elberskirchen, who considers that desire is equally powerful in both sexes. But his own view, in support of which he gives other opinions, is that a certain disparity exists. (Senator and Kaminer, vol. i, p. 217.)

in the husband's amorous inclination be ignored and the inclination falsely referred to some depravity in his will.

The "periodic continence" theory, then, is practical and acceptable rather in reference to the limitation of the family than to the total avoidance of procreation. In the five or six first years of wedlock it would be found to involve an impracticable discipline, in probably the majority of cases, but it is possible—we can hardly say more—that it could be translated more fully into practice as the years go on. For the natural tendency of marriage, whenever it is soberly and religiously undertaken, is to limit and moderate desire. Hence, after a marriage has been fruitful to the extent of four or five children, the number requisite to the proper maintenance of the nation's welfare, husband and wife might then be able, as they would doubtless frequently be willing, to limit themselves to acts of intercourse timed so as to escape procreation. Even so, however, there will be cases in which such abstinence cannot be relied on to secure this result.

It belongs, however, to medical science to recommend adequate methods where needed, and the proper course for a married couple to whom the need of an artificial check has become imperative, is to act on Dr. Sperry's advice to refer their special case to a thoroughly competent and careful physician.

Medical science seems still unable confidently to put forward any method of prevention which is at once hygienically unobjectionable and reliable for its own purpose. In the most recent work at the author's disposal, Fürbringer selects the "safe" or "condom" as the most satisfactory means when properly constructed. Kossmann somewhat modifies this judgment. Kaminer approves of condomatic coitus in tuberculous individuals, where the genital organs themselves are affected. The main, if not the only hygienic objection which these writers have to the condom —for as to its reliableness as a means of prevention, that can be ensured, according to Fürbringer, by proper construction—is that in some cases its use may prove injurious by unduly delaying the consummation of the sexual act. If the suggestion of Sperry, that the female organs would suffer from want of contact with the semen of the male, be valid, it is curious that it does not occupy an important place in these scientific discussions. These recent and able opinions, in fact, lend little if any support to the alarmist view of Sperry, who seems to regard satyriasis

and nymphomania as the consequences which may be expected to follow the use of the condom. The present writer would suggest that the condom, if otherwise satisfactory, compares favorably with the pessary on the grounds of simplicity, cleanliness, and not least, chivalry, the onus of employing the preventive falling mainly on the man.

Fürbringer and Kossmann regard interrupted intercourse on the whole unfavorably; the latter especially warns against the risk of inducing nervous conditions to the wife by preventing the completion of her orgasm. But they admit that the practice is frequently followed without apparent detriment to either male or female. Von Leyden and Wolff condemn it absolutely, as tending to produce cardiac affections in the woman.

C. A. Ewald, who holds that artificial prevention is not infrequently responsible for nervous affections of the digestive functions, considers that this result is due largely to the sexual excess which is a too frequent, but as is here suggested, not an inevitable accompaniment of Neo-Malthusian methods.[1]

After allowing fully for the real difficulties and perplexities of society in this matter of procreation, we cannot be too earnest or emphatic in exposing the dangers involved in the reckless application of the Neo-Malthusian doctrine. Some of the exponents of this doctrine take quite insufficient account of the possible degeneration of the moral sense in regard to the sexual relation amid the conditions of vastly increased freedom and indulgence which that doctrine would allow, of the aversion to the endurance of hardship, the lack of self-control, and the consequent declension from lofty standards of self-sacrificing conduct, which would thus be engendered. Much uncertainty as yet surrounds even the theoretic possibility of breeding gentle, pure and attractive natures by artificially regulating procreation among humankind—a theory which the author of "Scientific Meliorism" tries to establish; but even granting this possibility, with what degree of confidence can it be expected that such natures would develop in correspondence with the start thus given them—that mere care in breeding would maintain them on a high moral level, in the absence of the

[1] Senator and Kaminer: *Op. cit.*, vol. i, pp. 234, 8, 9; 254; 351; 392; 409.

moral discipline of hard social conditions?[1] Would not multitudes abuse the *indulgentia* (nay, in the face of facts, one must say, Do they not?), knowing that part at least of the temporal inconveniences consequent on such abuse need no longer be feared? In the long run, it would surely prove the reverse of a boon to society at large to have recognized access to an intense pleasure without running any risk of incurring the chastening responsibilities which God, as a safeguard against license, has attached to it.

Regarding the matter broadly, we observe that in the present order of things, the majority of people are called upon, by the wisdom of Providence, to face some kind of struggle and anxiety, and whatever may be the apparent justice of it, to see others involved along with them in the same conflict. Escape from the troubles and strain of celibacy can, in the general rule, only be lawfully bought at a price—the price of undertaking the responsibility of matrimony and possible anxiety of parentage. If in our days marriage is increasingly difficult, yet morally as needful as ever, people should consider what legitimate ways there may be of making it easier of access. To tamper with nature's processes will not, unless in exceptional circumstances, be one of these ways. But there are many fictitious wants and obligations in the household life of certain classes which might resolutely be curtailed by people who find marriage necessary to their health and happiness, yet are of straitened means. A good deal might be done in modern society in this direction, and any right movement—possibly aided by

[1] The subject of eugenics, or the improvement of the race by breeding, forms a special department of the science of sex, and is too large a field to be entered in the present work. No more than a brief reference to it can be made at this point. That it is a subject full of importance is evidenced by the attention which has been bestowed upon it by both ancient and modern thinkers. But as yet definite results cannot be presented. For a suggestive and brilliant exposition of the special difficulties to be encountered in applying the science of eugenics to human development, the reader may be referred to H. G. Wells's "Mankind in the Making," Chapter II.

legislation—which by lightening the pressure of social conditions and introducing inexpensive modes of living and methods of education, helps toward the attainment of this end, renders an inestimable service to the twin causes of morality and of health.

Although we look to the Bible in vain for a definitive solution of certain modern difficulties in the sphere of sexual morality, it will be found that a careful, devout study of the general moral and religious principles laid down therein will help the individual conscience to the decision of such questions as may affect itself.

"Ye have been called," says St. Paul to the Christian Society, "for freedom; only use not your freedom for an occasion to the flesh." (Gal. 5: 13.)[1] Viewed in the light of the principle of Christian freedom, it becomes apparent that the answer to a question of conscience—in the region of sexual morality as elsewhere—may not be the same in every case. We are not brought face to face in the Bible with any explicit or uncompromising prohibition of the artificial prevention of conception. It is true that the whole tenor of the Scriptural teaching is strongly against a licentious and wanton use of this practice. Such a use would imply a neglect of the duty of self-sacrifice and a false development of freedom. It cannot be too carefully and conscientiously considered whether the circumstances do really justify the use of freedom for a purpose which human selfishness only too readily perverts to corrupt and abominable ends.

The manuscript of this essay was yet awaiting publication when a vehement discussion of sexual ethics was begun in some of the New Zealand newspapers, notably the Christchurch "Press," and the point upon which attention was chiefly concentrated was the practice of prevention. A commission of clergy and others was also set up in Christchurch to collect facts with regard to sexual morality in New Zealand, and to suggest remedial measures. It does not seem, however, to the

[1] Zöckler's comment brings out the point of this admonition. Εἰς ἀφορμὴν τῇ σαρκί, "as an occasion for the increasing domination (das Herrschendwerden) of carnal behavior and practices."

author that anything that has been said either in the newspaper articles and letters, or in the report of the commission, necessitates any modification or restatement of the conclusions tentatively expressed in the above chapter.

The discussion contained more than one letter of considerable power, but, taken as a whole, can hardly be said to have set the morality of prevention in any new or striking light. The evidence gathered by the commission of Christchurch gentlemen allowed them to declare the prevalence of prevention in the society of New Zealand, and in view of this they made the following recommendations to the New Zealand Government, in the hope of their eventually becoming law:

1. That the sale of preventives be restricted to qualified chemists.

2. That the sale of preventives to any person under 21 years of age be subject to penalty.

3. That the hawking of preventives be made a criminal offense.

4. That the wholesale dealers in preventives, whether such preventives are imported or manufactured within the colony, be required to keep a register of their sales.

5. That any advertisement or notification of preventives be made illegal, except in trade catalogues.

The existence of such regulations, however difficult it might be to enforce them satisfactorily, might at least have an educational value, and in some measure induce the members of the community to give prevention a conscientious consideration, instead of resorting to it with the reckless eagerness which which now appears to prevail, and which fills far-sighted people with grave alarm for the future of the British Colonies.

Among the letters which have appeared in the Christchurch "Press" on this subject, two of the most remarkable have been written by Mr. James Ashcroft, of Wellington. While vehemently denouncing the commonness of prevention in New Zealand, and expressing his opinion that the time has come to make an organized effort or crusade to oppose educational and moral influences to the spread of the practice, he

admits that "each parent has a right to put by natural and harmless means which any doctor can suggest, and without the use of unnatural checks, a reasonable limit on his family." We have dealt elsewhere with the precaution to which we suppose him to refer.

Mr. Ashcroft urges married people to trust Divine Providence in the matter of parentage. It is indeed impossible to press this point too strongly; that the difficulties of the sexual problem will not find their deepest solution without the aid of personal religion is the foundation of all the reasoning of this essay, but the question of prevention is not disposed of in detail by such a consideration.

Although a system of artificial birth control, within some such limits as are defined above, has to be taken account of as a probably legitimate factor in the solution of the difficulties surrounding the development of the sex life in civilization, yet one inclines to distrust such sanguine estimates of its importance as appear in literature of the type of Lady Florence Dixie's "Eilabelle;" and a healthy society will always keep prominently before its view the vigorous and beautiful aspects of procreation as being a more desirable expansion of the sex life than anything which can be attained through the Neo-Malthusian teaching; and right-minded individuals, even if they have to abandon the idea of family surroundings in their own case, will do so only with reluctance and regret. It is true, indeed, that children—as may be inferred from the cases cited week by week in a magazine like the "Woman at Home"—are not seldom, owing to the fussiness or unkindness of one of the parents, the rock on which the happiness of the marriage union is wrecked, but more usually they are one of the chief factors in cementing that union and rendering it full of permanent happiness and peace. Family life may be viewed in its aspect of beauty, as it has been appealingly portrayed by Carolus Duran in his picture "En Famille," or in its aspect of robust strength and vigor, which Zola has so well described.

CHAPTER VI.

FORNICATION.

A Definition of Impurity—Promiscuity—Biblical Views of Fornication—Concubinage—Antenuptial Intercourse.

ST. THOMAS AQUINAS ("Summa Theol.," ed. Migne, vol. ii, qu. 154, Art. I) defines the sin of impurity as the enjoyment of sexual pleasure, not according to right reason. This may take place in two ways; one as concerns the matter or object in which any one seeks sexual pleasure; the other, according to which certain appointed conditions are not observed in the use of the lawful matter. In other words, this sin may occur by way of *perversion*, as when a man seeks to gratify his desire upon some object forbidden him by the law of nature; by way of lawlessness, as when in the gratification of his desire he disregards appointed conditions, *i.e.*, the moral law, in the use of the lawful matter; or by way of excess, as when he uses the lawful pleasure of the marriage bed to an immoderate and dangerous extent. Obviously, perversion and excess, or lawlessness and excess, may be present at the same time, and lawlessness (as here defined) may coexist with some degree of perversion.

With regard to some forms and degrees of both sexual perversion and sexual excess, the healthy instincts and normal moral sense of humanity experience no difficulty about cherishing a proper repugnance toward them. We are not, at any rate, considering them here. But where the distinction consists not in the violation of a law of nature or the disregard of another's rights, but simply in the infringement of social obligations, the reason for which is not readily discernible, as in the case of healthy intercourse out of wedlock, many people will be disposed to disallow the use of the term lawlessness in such a connection. It will be thought that the condemnation of simple fornication, as enunciated by the Christian Church, is arbitrary.

At this point, then, we may bring forward the reasons, stated with such clearness and power by Aquinas, upon which this condemnation is based. (*Op. cit.*, vol. iii, qu. 154, Art. II.)

"Mortal sin is all sin which is committed directly against the life (*i.e.*, against the due growth and expansion of the life) of man. Now simple fornication brings in an element of lawlessness which tends to the detriment of the life of him who is to be born of such intercourse. For we see in the case of all animals among which the care of male and female is requisite for the bringing up of the offspring, that among them there is no casual copulation, but the approach of the male to a particular female, one or more, as is evident among all birds. But it is otherwise in the case of animals among which the female alone is needed for the bringing up of the young, for among these there is a casual copulation, as is evident among dogs and such like animals.

"Now, it is obvious that to the bringing up of man is requisite not only the care of the mother by whom he is fed, but to an even greater extent that of the father by whom he must be instructed and defended, and caused to progress in matters that affect his inward as well as his outward well-being. Hence it is against the nature of man to indulge in promiscuous intercourse, but the male must have intercourse with a chosen female, with a view to cohabiting with her, not for a short space, but for a long time, or even for their lives. This is the cause that there is naturally among the males of the human species anxiety whether a man's reputed offspring is really his, because upon them is incumbent the duty of bringing up offspring. And there would be no certainty on this point if promiscuity were the rule.

"Now this selection of a particular woman is called matrimony, and on this account it is said to stand on a basis of natural law. But because sexual intercourse is ordained with a view to the common good of the whole human race, and because it falls within the province of law to determine things which pertain to the common good, it follows that the union of the man with the woman, which is called matrimony, should be regulated by some law.

"Consequently, since fornication is promiscuous intercourse, inasmuch as it exists beside and beyond matrimony, it is opposed to a good, *viz.*, the bringing up of offspring, and, therefore, it is mortal sin. Nor does it make any difference if any one knowing a woman by fornication makes sufficient provision for the bringing up of the offspring, because whatever falls under the regulation of law is judged according to its common method of occurring, and not according to circumstances which may attend it fortuitously."

Viewed in the light of the most recent and careful research into the origins of sexual morality, the great mediæval teacher's statement of the general case against fornication retains its worth and force. Professor Westermarck, in the work already cited, has shown by an accumulation of evidence which invests his case with a high degree of probability, that man's healthy sexual instinct has normally found its gratification in more or less durable monogamic unions, not in promiscuous intercourse.

According to the nature of things, then, the practice of fornication, whether prostitution or promiscuity of a physically healthier kind, is abnormal. When its history is traced, it does not establish a claim to a natural and legitimate existence in human society.

Exponents of laxer views on sex relations sometimes claim to derive a measure of support from the fact that in passages of Holy Scripture which reflect the morals of remote and obscure stages of social evolution, fornication is not treated expressly as a moral offense. It becomes, therefore, incumbent upon us at this stage to review the ideas of the Biblical writers respecting extra-conjugal sex relations. The moral teaching of a Biblical document stands in a setting of contemporary moral ideas. If these are in Divinely recognized accord with the true progress of human evolution, the Scriptural teaching embodies and sanctions them; if they are adverse to this progress, it repudiates and condemns them. Sometimes the Biblical document reflects ideas which later inspired writers disallow; in this case the older writer has had no deeper insight into the matter in question than his contem-

poraries—to use the language of religion, we might say that the Divine Will on that point has not been declared to him. Thus, if we find concubinage or antenuptial intercourse referred to in the Old Testament without any clear mark of moral condemnation, we can only infer that it was not vouchsafed to the early composer or the primitive lawgiver to see further into the ethics of the matter than other moralists of his time. None the less, the practice in question may stand condemned explicitly by some later writer taking a wider view of life and possessed of a deeper insight into ethical conditions; or implicitly by comparison with the principles ultimately made manifest, in the Bible, regarded as a whole, as the true basis of the ethics of sex.

Now the moral systems of most heathen nations,[1] as well as the Hebrew and Christian moral systems, uphold the institution of marriage as a necessary factor in social welfare. They place marriage on a higher footing than even the forms of concubinage most nearly resembling it. Marriage differs from hetairism or the cohabitation of a man and a woman by private mutual consent, in that the consent given in marriage is referable to an objective standard of obligation; such being, according to Christian ethics, the ideal of monogamic indissolubility. Hetairism has no such objective standard.

It differs more markedly still from promiscuous fornication. Let us consider further, from the Biblical writings, why is the refusal of a man and woman to initiate their sexual relations by this contract an offense against morality? What detriment to social or to individual welfare does it involve in the view of Biblical writers?

Among the primitive Semites the matriarchate gave

[1] As a result of his survey of primitive ideas on sex, Crawley concludes (The Mystic Rose, p. 147) that the "rights" of the individual in property, marriage, and everything else, were never more clearly defined than by primitive man. It is true, at quite early stages of human development, the strictness of these individualistic notions becomes relaxed; yet they retain the prior claim to be the right point of departure from which to commence a study of the ethic of marriage.

women a larger and freer sexual selection than fell to their lot in patriarchal communities. Consequently, fornication of all kinds, from concubinage to gross prostitution, found a congenial soil amid Semitic ideas.[1] A sort of temporary cohabitation was not merely tolerated, but was regarded as a lower form of marriage—the *mota'a* marriage of the Arabs. Promiscuous sexual relations of a lower grade were encouraged by the custom of religious prostitution, which one of the greatest of modern Semitic scholars describes as "an element of pollution; a blacker spot even in the darkness of heathenism." In more or less sharply defined contrast, these sexual unions stood over against the monogamic ideal which it was the one of the purposes of the Israelite revelation to uplift before humanity.

Accordingly, Hebrew legislation repressed religious prostitution with severe enactments.[2] Casual seduction it disallowed and penalized to the extent of making subsequent marriage with the woman—or a pecuniary equivalent for marriage—incumbent on the seducer. The view of fornication as a moral offense against God does not come out here as distinctly as in modern ethical thought; such a conception is as yet latent and undeveloped, though the germ of it has already come into being. The act may be compounded for in the manner stated, but it appears as an offense against the honor and welfare of the girl's household; and in Deuteronomy, where some degree of force seems to accompany the seduction, as an offense against her womanhood.

One of the elements of wrong in fornication is that it deprives a brother man of a virgin wife. True, the value set upon virginity in his bride by primitive man differed not in kind, but in degree, from his estimate of all property. He preferred a whole banana to a half-eaten one. Similarly, his sexual instinct, developing in the direction of monogamy, made him desire to be the first and only possessor of the person and

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[1] W. R. Smith, "Kinship," p. 143, 174ff.

[2] As we may infer from Gen. 38:24, Lev. 21:9, though no punishment is specified for this offense in Lev. 19:29, Deut. 23:17.

affections of his wife. Thus the man who stepped in before his fellow and took away the virginity of the woman who might have become the latter's wife was thought of as having offended, not against Divinity, not against the womanhood of his victim—those are later ideas—but against the rights, existing actually or in idea, of his brother man. A partial, and yet, as far as it goes, a true view of the iniquity of fornication, a view sanctioned by the New Testament and finding expression in the teaching of St. Paul.[1]

Then, as a woman's personal right to the conservation and due development of her sexual nature comes more distinctly into view, the conception is formed that fornication is an offense against her womanhood—an idea which came into existence in very early times wherever force was used by the seducer.[2]

The higher considerations, that fornication is a breach of the Divine will (which had been thought by a large portion of mankind to approve and even to demand it), and consequently, that it is a sin against a man's own body, preventing its sanctification by the indwelling God, were possible only to a more developed and enlightened moral sense. St. Paul arrives at them by a process of spiritual reasoning, and thus finally and conclusively shows fornication to be a misdirection of the sexual nature, both for man and for woman.[3]

Neither in the New Testament in general, nor in the Epistles of St. Paul, the writer who deals most with the subject under consideration, do we find any attempt to place hetairism on a different moral footing from prostitution. It is historically probable that the writers of the New Testament had not got before them any general manifestation of hetairism in its best aspects, such as we find in the stronger and purer days of Greek and Roman life. Hetairism as an expression of the

[1] I Thess. 4:6.

[2] This idea is present in the Hebrew phrase "to humble a woman" (Piel of *'anah*, Gen. 34: 2, and *passim*).

[3] I Cor. 6: 18.

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sex life in humanity had failed; it had proved too unstable to become the foundation of sexual morality within a community. The meretrix of Terence's plays had not raised the common harlots of the town; rather, she had descended to their level.

It is not indeed improbable, as will be shown in our chapter on "The Gospel and Sex Relations," that the morality of hetairism came before the first Christian teachers as a theoretical question. There are some indications of a movement having taken place in the Church in Corinth to obtain for this form of sexual union the sanction of Christian opinion. But, as will be explained later, this attempt failed. The ethical worth of marriage as against hetairism was vindicated.

Marriage is universally requisite, for the reasons above alleged, as the sanction of sexual relations. Without it society has no guarantee of the permanence of the union. Therefore sexual relations without this sanction are classed in the New Testament as fornication (*πορνεία*).

The just conclusion is that the Bible, although it does not indeed in every case accompany the mention of fornication with condemnatory reflections, assuredly shows it to be at variance with the true law of man's sexual nature, and repugnant to his enlightened moral sense, to be no part of the original Divine scheme for the perfecting of human good and happiness.

Hallam notes that in Elizabethan times, before the marriage of clergy was recognized by English law, certain of the clergy, especially of the Bangor diocese, resorted to concubinage. But such concubinage, being entered upon under episcopal license, is made a social and semi-public matter, and in so far as it is brought, by this conditioning and regulation, into touch with the standard of mutual obligation already premised in regard to marriage, it becomes in reality morally equivalent to marriage. It was a revolt of a body of men, not against Divine law, but against a human law, by which they were wrongfully condemned to celibacy.

Another kind of fornication—the intercourse of engaged couples who, without waiting for the public sanction of wedlock,

yield to their desire—is perhaps to some extent on the increase, and cannot be passed over without remark.[1]

Intercourse before, and as a preliminary step to marriage[2] is certainly not on the same footing, as a moral offense, as promiscuity and prostitution. It must be noted that in some societies betrothal is of greater solemnity and obligation, than it is with us. In a society where this is the case, it is not to be expected that intercourse after betrothal and before marriage will receive the stigma of immorality (Cp. Howard, "Hist. of Matr. Institutions," i, 374); but we need not infer that such examples can safely and legitimately be followed in societies like our own, which, owing to the maintenance in their midst of the Christian ideal doctrine of marriage, possess a truer reflection of the scheme of ethics pointed to by both reason and revelation as intended for the human race, in respect of sex. In practice, most modern nations do not recognize, or at least are coming more and more to see the social necessity of refusing to recognize marriage unless celebrated by mutual consent exchanged in public before witnesses; whereas in regard to betrothal, these conditions of publicity are not essential. An allegation of previous betrothal does not, therefore, carry with it a sufficient social guarantee of the lawfulness of an act of intercourse. And this being so, to have intercourse before marriage, even when subsequent marriage is the undoubted intention of the parties, is to tempt Providence; for no one can be so secure of the duration of his life as to allow of his taking

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[1] For the existence in England of a low standard of opinion in regard to antenuptial intercourse, see Booth, "Life and Labor," Final Vol., p. 44.

[2] In the ethical consciousness of the natural man we see a strife between two opposing tendencies during the period of engagement, the one the influence of the taboo between himself and his future wife (Crawley, *op. cit.*, pp. 314, 315), which makes for strict morality and strengthens monogamy; the other a practice, not perhaps licentious in idea to primitive man himself, but in its essence destructive of morality, viz., the rehearsal of the sexual activities which he was soon to be called on to exercise in marriage (*id.*, 307ff.).

the risk of being able to compensate by future marriage for an act which without such compensation would be morally wrong.

Further, even if the ultimate validity of the mediæval view be maintained, betrothal does not justify antenuptial intercourse; for the mutual consent to undertake life together in accord with the standard of obligation recognized in the social environment, is not yet definitely made in the sphere of conscience. (Cp. Aquinas, "Suppl. Sum. Theol.," qu. xlvi, art. 2.)

Consequently, although the special circumstances in which such intercourse takes place may conceivably be such as to soften judgment upon it; for it may come in, as it were, accidentally in the life of an engaged couple who are ordinarily well-principled and well-conducted; none the less, it cannot be doubted that intercourse before marriage is sinful.

CHAPTER VII.

Venereal Disease and Legislation.

Statement of the Question—Modern Ethical Thought and Prostitution—The Problem of Reglementation—The Morals Service—A Policy Outlined—Venereal Diseases and Marriage.

To enter upon a general survey of the efforts made from time to time in civilized society to repress or control prostitution, to attempt a history of the successive changes and developments in its moral estimate of that phenomenon, does not belong to the design of the present chapter. Prostitution, which for various reasons becomes an object of melancholy interest, here comes into notice only as the most effective means of spreading certain loathsome and dangerous forms of disease; for in comparatively modern times this aspect of the matter has acquired a gloomy prominence.

The experience of history forbids us to entertain hopes of the immediate repression of prostitution, and it therefore becomes our object to form a policy by which its attendant physical dangers—dangers by no means confined to its guilty patrons—may be minimized, and which at the same time conserves and develops the only attitude responsible thinkers holding high moral ideals and taking a wide view of life can ever assume toward prostitution on ethical grounds—an attitude of reprobation.

It cannot be said that as yet any one aspect of this problem has been satisfactorily solved. Reglementation, or the sanitary regulation of prostitution, has its difficulties on the medical side. The practical inadequacy of periodic medical examinations conducted amid conditions of great difficulty in large centers of population has been frequently demonstrated. Such examinations to be effective require not only a considerable degree of skill on the part of the examiner, but expensive medical appliances and time in which to make full use of them.

Where these conditions have been wanting, men have been known to become infected by prostitutes who have only recently left the physician's examining room. The proper conduct of these examinations is, therefore, a matter of great expense, which would be defrayed by the community at large only with considerable reluctance.

But were the practical difficulties of reglementation the only ones they would not be insurmountable. Medical methods in the future will doubtless receive improvement and simplification, to the increase of effectiveness and the diminution of expense; and with regard to the ill grace with which, it is alleged, the community would bear an expense created by the profligacy of a section, it must be observed that the community already bears analogous expenses, bearing the burdens imposed by the follies and wilfulness of some of its members. It should not and would not make the case of the reglementation of prostitution an exception. This burden with the rest it would accept from its governments, provided that—this is indeed a most necessary proviso—adequate and unremitting efforts were made by the sanction and with the coöperation of governments for the continual reduction of this burden. Such efforts belong to the departments of moral suasion, of rescue and reclamation work, of the repression of aggressive prostitution, of the protection and control of minors. These and kindred efforts may be made, as will be shown in this chapter, simultaneously with a modified and carefully framed policy of reglementation. The clearer ideas formed by modern, as contrasted with ancient and with mediæval society, of its duty toward the prostitute herself, urge the performance of this manifold obligation, the fulfilment or neglect of which is also seen vitally to affect the general welfare of the community for good or for ill.

The authors of the New York report on the "Social Evil" appear to magnify the difficulties involved in the attempt to find a legal basis for reglementation. In their anxiety to emphasize the fact that in the modern conception the prostitute still remains a citizen, they manifest an excessive tenderness in regard to her liberty, and while enumerating the objections to

particular theories of legal compulsion as applied to prostitutes, push overmuch into the background the general truth that human society may and does pass laws for the regulation and control of sexual relations. The idea of liberty can be used only too readily in democratic communities as a hindrance to social reform, and when set forward in this connection needs careful scrutiny. Some kind of legal supervision of, and on occasion some measure of legal interference with sexual conduct, in the interests of social welfare, has been a recognized function of the social organism from the earliest dawn of human history. The existence of this function is a fundamental principle of social life, however varied and difficult it may be in its application.

H. G. Wells ("A Modern Utopia," Chapter VI, "Fort. Rev.," Feb., 1905) finds considerable difficulty in maintaining his general position that the state has no concern with the sexual morality of the adult citizen, except in relation to parentage. He imperfectly estimates the influences which affect the future of the species. His principle in its practical application would seem to foster an increase in the abuse of Neo-Malthusian methods; and by narrowing the social purport of marriage would tend to depreciate that institution in the popular estimation, and thus to affect unfavorably the future of mankind. It is a more correct description of the state function in this matter, to hold that the state must discover and recognize certain limitations in dealing with sexual immorality. Wells himself, among his own modifications of the principle he enunciates, allows an aggrieved wife to invoke the assistance of the state in dealing with her husband's adultery.

The inference of present importance is that legal interference is justified in regard to prostitution, when prostitution threatens society's welfare by becoming aggressive, *e.g.*, by manifesting itself as the chief agent for spreading venereal disease. Such interference, indeed, needs the most careful consideration as to its methods and limits. Constant vigilance is requisite lest the moral members of the community should be subjected to annoyance and damage at the hands of a moral service which is obliged to use suspicion—the suspicion of the propagation of disease—as one of the chief methods of its working, and stringent measures should be adopted to prevent the willful misdirection of suspicion.

Much as these aspects of the matter require thought, the moral question connected with reglementation is still more difficult.

The existing intellectual confusion on this subject centers round the attitude which governments, while promoting sanitary measures with the object of repressing disease, are constrained to take up in respect of the general question of prostitution.

Would such legislation, it is asked, be immoral, in that, while attempting to remove a physical evil, the result of prostitution, or at least greatly intensified and increased by prostitution, it leaves prostitution itself still in existence as a social phenomenon? Is it an immoral government which announces its position in the matter thus: "The community may look to us for the suppression of prostitution where it becomes aggressive; where it forces itself upon public notice by disorder, by importunity, by disease; but the wholesale suppression of prostitution cannot be effected by a civil government with advantage to the morals of the community?"

If this is a tenable position—and to some such position the generality of conscientious thinkers on the subject seem to be arriving,[1] it forms a basis on which to frame a policy for opposing preventive legislation to the spread of venereal disease, although in the carrying out of such a policy many complicating circumstances would have to be taken into consideration, and the practical application of even a just and right theory may prove to be fraught with many difficulties.

A good deal of real value attaches to the aphorism, "Men cannot be made moral by Act of Parliament." Such aphorisms are usually the fruit of centuries of experience, and this one has a close and important bearing on the matter now under consideration. It seems to allow a government to define its position in the manner suggested above. Are we right, it forces us to ask, in expecting from governments more than

[1] See "The Social Evil" (G. Putnam). The author had already reached this position independently.

comes within the scope of their functions? They can deal with a matter like the spread of physical disease; against that they can wield the weapons furnished by human legislation, but the whole vast phenomenon of sexual immorality is more than they can cope with successfully. History demonstrates this; we have no warrant in human experience for expecting governments to execute work which requires a more delicate moral machinery than theirs, the machinery of personal contact and example, of sympathetic and judicious education, of religious influence and control. It is incorrect to imagine that if a government uses its police system with some discrimination as regards prostitution, only employing this weapon in the case already indicated, where prostitution is in one way or another aggressive, it is thereby throwing open the door to illicit sexual love.

That door has never been shut through the long ages of human history. No human legislation can shut it. Should any government formulate a contagious diseases policy on lines which this essay is an attempt to indicate, its action need not be construed as implying an acquiescence in the existence of prostitution. It is unnecessary, in the wording of such an act, to use any such phrase as "state toleration" or "recognition" of brothels.[1] The general question of prostitution is not, so far, touched by government. All that we could justly infer from the enunciation of such a policy by a government is that it perceives a limit to its powers and responsibilities in the moral sphere; it recognizes a point beyond which the action of governments cannot go, a region where more subtle forces than

[1] It seems gratuitous to import any considerations of sophistry here. In a policy such as is here contemplated even the idea of toleration does not become prominent, so long as the state encourages and assists efforts—short of police compulsion—for the general reduction of prostitution. It must not be forgotten that the state is regarded by a large portion of the community as an educator; and its policy, therefore, properly enunciated, while defining the limits of legal action, should not, and I venture to think need not, lend support to what is rightly recognized as a fallacious generalization, the necessity of prostitution.

those of human legislation can alone effectually operate. The act would not attack the broad principle always recognized by Christian society, that lawful sexual intercourse cannot be found in fornication. It would not be an attempt to weaken the obligation to chastity, sanctioned by the moral law. It would have to be regarded as nothing more nor less than an attempt to get rid of certain physical evils, frequently affecting innocent persons, which prostitution helps to intensify and extend. This, the sole aim of such an act, must not be confused by careless wording or strained interpretation, with other issues of the great sexual problem.

The general question of prostitution must be approached by education and by moral and religious influence, not by legislation. Laws may deal with symptoms of the phenomenon, such as those we have been considering; they may protect to some extent juvenile and helpless classes, but they cannot, in any sweeping, wholesale fashion, abolish fornication. The responsibility for the existence of prostitution rests with individuals, not with governments. It is unwise and dangerous to attempt to shift this responsibility on to the shoulders of governments.

The exact form, including details, which government interference on this question ought to take would vary somewhat with circumstances. A great conflict of opinion is still in progress as to the rights of a system of compulsory examination and detention of persons suffering from venereal disease. Figures and results are pointed to by both sides, with the respective objects of commending and of discrediting the system. So far as the figures are accessible to the present writer, they seem to prove, not that the principle of compulsion by government in this matter is wrong, but that right methods of applying that principle and embodying it in legislation have as yet been only partially discovered. Some of the past legislative experiments for the suppression of venereal diseases appear to have failed to produce satisfactory results because, as in France, they have been made in such a way as to weaken the claims of morality; others because in them the principle of compulsion

has been applied with too little tact and discrimination, as formerly in Sweden, or in regard of one sex to the exclusion of the other, as formerly in England.

This, then, is the point at which to enlarge our consideration of the argument already referred to, that apart from the consideration of statistics and results, the principle now under discussion is inherently wrong. It is urged that a government cannot place venereal diseases on the same footing as other diseases for treatment, because in the case of venereal diseases a moral qustion is involved.

There is an element of truth in this; but it must not be inferred that governments are to have no hand at all in the treatment and remedy of venereal diseases. So long as a government, to the best of its power, *refrains from touching the moral question*, so long as it avoids the reality or even the appearance of becoming a purveyor of clean prostitutes for the lusts of immoral persons,[1] there seems no reason why it should not undertake the task of healing diseased ones by a lock hospital system, any more than why it should not establish inebriate homes for the remedy of evils produced by drunkenness. It should carry out this, its special function, in coöperation with other agencies, which can deal more effectively with the moral aspect of the question.

For example, in the case of the cantonments of troops in India, it is conceivable that the authorities may not be able

[1] Or of a landlord or licensing agent of buildings, whether brothels or houses of accommodation, in which the business of prostitution is to proceed unchecked. But the proposal made by C. Booth ("Life and Labor," Final Vol., pp. 128ff.) is so framed as to be free from this objection. It is on the negative side that reglementation seems ethically justifiable. Prohibitions should be the basis of the policy. The state should proceed by directly forbidding and repressing prostitution in any of its aggressive aspects, yet not by in any way indicating the directions in which prostitution can maintain itself without coming into collision with the law. The onus of discovering those directions should rest with with the persons interested in prostitution. In short, while the state cannot directly suppress fornication, it may so frame its contagious diseases policy as not only not to encourage, but indirectly to discourage it and to make it more difficult of access.

wholly to prevent the entrance of prostitutes into the cantonment. It is not possible for them to make sure of the character and motives of every native woman who wishes to reside in the cantonment's bazaars. Nor, consequently, does it seem to fall within their special province to notice officially the possible existence of prostitution within the cantonment, unless by disease or by some other method it becomes aggressive. If now, a person is brought to the hospital, suffering from venereal disease, the authorities may detain him or her for medical treatment, on the same principle as they would detain a lunatic at large, or a person affected by any common contagious disease, without regard being had to the question whether the diseased person has or has not been indulging in sexual intercourse. So far, the moral question usually connected with venereal diseases is not touched by the authorities in a cantonment or other community.

While the patient is thus under legal detention, every possible facility might be afforded to clergy and benevolent persons to consider the moral aspect of the particular case, and to bring good influence to bear in the direction and by the methods which may seem most expedient and most likely to ensure success.[1] If any course of medical treatment is known to be effectual in diminishing sexual desire, and to be otherwise harmless, that too should be employed. It is when the period of detention under medical supervision is over, then comes in

[1] Commenting on the special difficulties of rescue work, Booth ("Life and Labor, Final Vol., pp. 126, 127) observes that a sense of sin is little discoverable among prostitutes. The moral perceptions are dull to begin with, in the class from which prostitutes are ordinarily recruited, and even the first fall evokes little but a vague feeling of shame and loss. Still, according to the same writer, even professional prostitutes manifest often a considerable dissatisfaction and disgust with their position, a general sense of degradation. Here, it would seem, is the readiest approach to the prostitute's inner self, with its dormant potentialities of good. The lady already referred to, in conversation with the author, emphasized the value of letting the lowest prostitute feel that in the social strata above her own there existed some degree of real, even if ineffective, interest in her redemption and welfare.

the danger that the action of the authorities, if the case be shown meanwhile to be that of a known prostitute, may clash with the interests of morality. If a prostitute, cured of venereal disease, is again allowed to enter a cantonment which she may have frequented previously to her admission to hospital, it may be argued with considerable cogency that by extending such permission the authorities thereby place themselves in a false position—that of purveyors of clean prostitutes, to facilitate the indulgence of the troops in fornication. On the other hand, if the prostitute, when cured, is forbidden to enter the cantonment or to approach within a certain distance from its boundaries, under penalties likely to prove a sufficient deterrent, it is hard to see how the governing power can in such a case have exceeded its right, the right of combating *aggressive* prostitution; or how it can have made light of the moral question with which venereal disease is associated.

The policy to be adopted for dealing with prostitution in cities will not be in every detail the same as that which might be applied in cantonments. It might not be possible to expel cured prostitutes from the city, but a special watch could be kept over women who had once been discharged from a lock hospital, and who during their residence there had been discovered and proved to be prostitutes. It would indeed be immoral to issue to such women a government certificate of health, as this would amount to sanctioning their trade; but the authorities might keep a private register of these cases, as being suspicious and dangerous, likely to develop and spread disease, in other words likely to become aggressive. The function of the state in this matter seems to extend thus far.

It was somewhat on these lines that reglementation was reorganized in Berlin in 1846. The authors of "The Social Evil" draw particular attention to the fact that government interference with the control of prostitution did not cease at that date, though they assumed forms less exceptionable from a moral point of view than the previous ones.[1] But the Berlin

[1] "The Social Evil," pp. 48, 49.

morals and sanitary service of 1846 did not receive a fair trial. It was not worked with proper thoroughness and enthusiasm; and later on there was a return to more doubtful methods. Viewed, however, in conjunction with the recommendations of the Committee of Fifteen in "The Social Evil," the Berlin policy of 1846 must be welcomed as giving a precedent for a state treatment of the problem of prostitution by methods which both moralists and sanitary reformers can unite in developing and rendering more efficacious.

Another question, venereal disease in relation to marriage, calls for consideration before the conclusion of the present chapter. Several modern writers recommend that men should be required to obtain a state medical certificate of freedom from syphilis, gonorrhœa, or other contagious disease of the genitals, before receiving the state license to marry. The suggestion is attractive, as it removes the reproach often brought against the sanitary service, that it deals only with women in the matter of venereal disease.

Such a measure as the examination of men before marriage would indeed require careful safeguarding. All attempts to institute legal hindrances to marriage and establish a state-enforced celibacy are of doubtful expediency, and need special consideration. The decision of one state-appointed medical officer should not be final in a matter of this kind; a subject who believes his certificate wrongly withheld should have some right of appeal. The physical examination should not be extended to cover other general morbid conditions, *e.g.*, phthisical conditions, nor even to include weakness of the genital organs; for partial impotence in the male, the result of masturbation or nervous strain, tends to recover itself in the married state.[1]

[1] Although medical science, as expounded by Posner (Senator and Kaminer, *op. cit.*, vol. ii, pp. 728, 729) sees in extreme stages of sexual weakness when the exciting causes have been a long time in operation, a contraindication to marriage, it would be inadvisable to give this view a severe social expression; for the reason that the percentage of such

But with such safeguards, the suggestion seems right and feasible enough. Such a physical examination before marriage could not indeed safely be extended to women; for many of the best women would probably be deterred from marriage altogether by the thought of having to undergo this ordeal. At any rate, even granting (as statistics adduced by Neisser demand) the existence of a number of venereal patients among female candidates for marriage, the time is not yet ripe, the sexual education of the community not yet sufficiently advanced, the number of women doctors not yet large enough, to encourage the consideration of such a proposal in regard to women. But men would not be oversensitive in such a matter, any more than they would shrink from a medical examination as a preliminary to life insurance. And even in cases where the certificate is withheld, a temporary celibacy only would frequently be required; seldom would it happen that the state required of anyone a permanent abstinence from marriage—a principle which, as already affirmed, is undesirable and unworkable.

On a purely medical question, a non-medical writer must speak with a due sense of his limitations. The optimistic judgment given above is perhaps only justified (as concerns gonorrhœa, and the position is analogous in regard to syphilis) if we take up the position of Neisser, who holds (Senator and Kaminer, vol. ii, pp. 495ff.) that so long as after the most exhaustive examination possible, gonococci do not reveal themselves, infection is not to be anticipated, though its possibility cannot categorically be denied; and marriage is consequently permissible; inasmuch as marriages have frequently been recorded in which some of the secondary effects of gonorrhœa continued, without communication of the disease resulting. Even if medical science can do no more than affirm the improbability of infection, the principle of certification would be useful as ensuring that diseased men had submitted themselves to expert and adequate treatment before marriage; and a check would at least be placed on the reckless and selfish marriage of such persons. It is certainly important to emphasize that any such measures as are here in question, should be based on the most lenient principle and administered

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cases does not seem large enough in this class of sexual infirmity, nor the lines of demarcation between fitness and unfitness for marriage sufficiently pronounced, to justify the imposition of legal disabilities.

in the most liberal spirit possible, consistent with a reasonable degree of efficaciousness.

And in spite of Neisser's objection, it would seem that the state could look after this matter better than the intending parties to a marriage themselves. Many women, from want of realizing the importance of the issues involved, and from the emotional power of their own erotic passion, would not be deterred from marrying a man, even if he had to show them an unsatisfactory certificate of health. They would decide the point from subjective considerations. The state on the other hand would look to an objective standard of health,—*ex hypothesi*, the demonstrable absence of gonococci—in permitting men to marry.

Obviously, to require a certificate of freedom from the said morbid conditions before marriage would not entirely solve the question of venereal disease among men; for these diseases are frequently contracted as a result of adultery; but this latter aspect of the matter must be considered in connection with the dissolubility of marriage. It should be established as a broad principle of action that persons of either sex, married or single, who transmit venereal disease may be legally restrained and confined for treatment. If cases of syphilis in infants were required to be reported by doctors, it would become more practicable to detect the existence of venereal disease in marriage and to bring measures to bear upon it.

Nevertheless, voluntary submission to regulations having the suppression of venereal disease as their object is in every way preferable to compulsion.[1] Not only should patients feel that if they willingly fall in with the regulations they are consulting their own best interests as regards health, but they should know that registration and treatment will be conducted with proper privacy and consideration. These are especially

[1] Uneducated men, as would naturally be expected, show less readiness than the educated in availing themselves of medical assistance to ascertain their marriageableness, in view of their having contracted venereal diseases. Neisser, it is true, considers that the dissemination of right knowledge has produced an improvement in this respect in the last twenty years. But the question still presses whether legislation might not embody some general principle in regard to the certification of sexual health as a necessary preliminary to marriage.

necessary in regard to married patients. The innocent partner (probably the wife) would in many cases dread shame and discord more than actual disease; and so would assist the husband in hiding his sin, to the great physical detriment of them both.

It is urged—apart from the special question of a marriage certificate of health—that the tradition of secrecy in medical ethics would be a hindrance to the treatment of male patients by compulsory periodic examination. Doctors when consulted by a male venereal patient who might have received the contagion from one fall and be otherwise of good character, would shrink from breaking a confidence and so bringing shame, not merely on the patient himself, but on the innocent household to which he belongs. His case seems to demand greater privacy and consideration than that of a known prostitute. But here the tradition of secrecy, excellent in itself, becomes of dubious worth. In a matter of such grave sanitary importance, society, acting through the doctors as its executive, cannot afford to be too considerate. Cases of venereal disease should be reported to a central authority, without regard to circumstances. It is for the central authority, not the reporting agent, to consider those circumstances. A properly organized morals service should be able to deal with cases as they arise, with all possible privacy, tact, and consideration. And after all, innocent households frequently have to suffer shame in many forms from the delinquencies of particular members. Often, too, in spite of their innocence, such households are not so much to be pitied on these occasions as they seem. A misdemeanor in the family involving medical treatment or legal action, has usually its roots in the folly, ignorance, sloth, or misdirected tenderness of the parents. The sexual education of their children is, as we have seen, a paramount duty of parents; and such education must of course include a warning given opportunely against the various forms of venereal disease, and about the ill health and disabilities contagion involves—a warning which does not always relieve from the duty of further watchfulness.

CHAPTER VIII.

Further Aspects of Fornication.

Suspected Increase of Immorality in Australasia—Causes of Increase—Some Proposed Remedies—Age of Consent—Removal of Disabilities from Illegitimates—Legitimation—Registration in the Man's Name.

Even yet the moment has not arrived in our present study, when fornication, the aspect of the sex life which has hitherto claimed the largest share of our attention, can be quitted for another part of the subject. The following chapter was written some years ago, when the author was resident in New Zealand and to some extent in touch with Australasian life; and although such human interest as it contains has thus a kind of local coloring, it is retained as a contribution to the discussion of certain points hitherto undealt with in this work.

An increase of illicit intercourse, apart from prostitution, has been suspected in the British Australasian colonies, perhaps elsewhere; and it faces society with a menace which frequently engages a good deal of popular attention in the newspapers and elsewhere.[1]

As has been already said, there is small reason for thinking that the sexual instinct has undergone any general modification in modern civilized humanity; on the contrary, amid the increasing complexity of life's conditions many causes contribute, more powerfully than formerly, to exaggerate sexuality. To

[1] After careful inquiry the writer finds sufficient evidence that of recent years intercourse out of wedlock has tended toward an actual increase in parts of Australasia. Trustworthy evidence is derivable mainly from the statistics of birth; and the question as to the increase of illicit intercourse in proportion to the growth of population is not easily settled, owing to the undoubted prevalence among married people of the practice of prevention already referred to.

enumerate and classify these causes, and to distinguish the diverse methods and the varying degrees of power with which they act on particular classes, is no easy task. If an increase of unchastity is noticeable in the cultured and brain-taxing class, it will not be due to the very same causes as a similar increase in the laboring class; at any rate, the action of these causes will be somewhat different in the two cases. In a high state of civilization, the brain-taxing class, experiencing no diminution of desire, would find the control and suppression of it add greatly to their existing mental and physical strain; and unless the extra will-power requisite to meet the increased strain could be developed by religious or other influences, the conditions of the case would inevitably foster an increase of chastity in that class.

The sons of manual toil, on the other hand, would not have to endure the same nerve-strain as the brain-workers, in relation to the control of sexuality; nor perhaps would their conditions of life develop among them habitually excessive desire. As regards certain regions—as the British Australasian Colonies, for example—considerable allowance must be made for the general departure of the growing population from the physical type which is their heritage, for particular evil influences of heredity, which may be specially strong and, as it were, concentrated in certain regions; and for climate—causes which may conceivably do much to disturb and exaggerate the sexual function and passion, and to impair physical and moral stamina. Apart from these, one would have to seek for the cause of an increase of unchastity in the weakening of some extraneous controlling influence.

The chief influence which is weakened with this disastrous result is usually considered to emanate from two kindred sources, parental control and religious fear.

One hesitates about venturing an opinion as to how far the lack of religious instruction in schools is responsible for the growth of sexual immorality among the youth of a country where such instruction is not given. The recognition of religion in schools may indeed be considered to have a vast indirect

and ultimate good effect upon morals; but vague religious teaching will not, in any case, do all that is required. It would be easy to discover and point to a great number of schools filled by English-speaking youth, where the Scriptures are systematically taught, where prayer is held and sacraments are celebrated, where duly-qualified clergy have scope for their influence and ministrations; but which, if conclusions may be drawn from evidence possessed by many, but used by few, are on no higher level, in respect of sexual morality, than schools which have not these advantages.

In point of fact, no amount of teaching on other branches of ethics can render needless the watchfulness over sexual development, and teaching to correspond with it, which is here desiderated.

Emphasis is sometimes laid on one of the aforesaid sources of moral influence, in this connection, sometimes on the other; but they are in truth closely united, and the weakening of the disciplinary influence which comes from them is a lax development of what is in the main true and good, the modern movement of thought and feeling in the direction of a greater appreciation and realization of moral freedom, and a deeper insight into moral problems. For the trend of modern ethical thought, however much of truth and greatness it may contain on its higher side, has, like all stages of human advance, a false aspect. On the one hand thoughtful, pious, and conscientious people feel themselves to be receivers of an inestimable blessing in the outpouring of the illuminating Spirit—for such we reverently hope the modern thought-movement in the main to be—which has made it possible to consider the development of morality and the power of religious sanctions from hitherto unnoticed points of view; which has shown how and where and how far to make allowance for the circumstances which surround particular breaches of the moral law; which has revealed the working of secret laws of love and mercy in dark depths of human depravity from which our forefathers believed the Divine Spirit to be forever excluded; which has immensely widened the horizon of our hopes; which has freed religion

from a vast amount of gloomy horror, and parental discipline from much morbid savagery.

But on the other hand, with the unthinking multitude, in their partial survey of this growth of ideas and with their feeble power of appreciating its true meaning, false notions of moral freedom are easily developed at a time like the present,[1] and these are the unhealthy and dangerous elements in the modern reaction against the harshness and savagery and ignorance, which in bygone generations darkened religion and infused bitterness and unkindness into the family relation.

It must not be inferred, however, that to counteract modern unhealthy symptoms and lax developments, there is requisite a sweeping condemnation of the present trend of ethical thought and feeling. What is needed is the effort to discern clearly the actual points at which sexual immorality is most successfully encroaching on the life of modern society, the causes which render particular classes of people specially or increasingly liable to specific forms of immorality; the methods by which vice is fostered, hardened, organized, developed; the evil factors in human nature which take advantage of the inevitable complications and difficulties of life to wrest and distort ethical doctrines savoring of freedom into acquiescence in moral remissness and criminal self-indulgence. It must be by a carefully considered strategy, based on a clear and discriminating view of the situation, that the encroachments of impurity on the health and morals of society are met.

Another possible factor in the increase of immorality in Australasia will be the lack of a sufficient number of upper class

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[1] Cp. Beale, "Our Morality," p. 165: "While it is undoubtedly true that some kinds of knowledge are spreading at a greater rate, and entering more widely and more deeply than at any previous time, it is doubtful whether the disposition to think over important questions is as general as it was, while that invaluable mental acquisition known as judgment is probably more rare than in times when information and knowledge were less widely diffused." For other causes of the weakening of parental control, see Booth, "Life and Labor," Final Vol., pp. 42, 43.

women to act as a salutary leaven in the democratic communities. That a fast set exists among the upper class women is not to be denied; but it is certain that the English gentlewomen, as a body, have nobly maintained a high standard of feminine virtue and dignity, and have set a fine example in this respect to other social grades. Virtue has been strengthened by the maxim, *"noblesse oblige."* The weakening of this influence in Australasia may assist looseness of morals among the rank and file of young women in those parts.

The criticisms already made in this volume upon co-education need also to be considered here.

A favorite theory among women is that protection will be given to their own sex, and benefit accrue to morals generally, if the age of consent is considerably raised—fixed, as some advocate, at twenty-one years.

A thorough study of legislation on the age of consent, and of its history, and a comparison of the forms it has taken in various countries, has not been possible for the author of this essay. Yet it must be observed that to give such a measure of protection to female virtue as is desiderated by some seems to lie beyond the functions of the state. It is for the state, indeed, to protect helpless classes in the community against the ravages of impurity; but where persons of a responsible age and condition are concerned, nothing can be more unwise than to attempt to transfer the responsibility for moral delinquencies from individuals to the state. It is right to emphasize the danger of fixing the age of consent too high. The moral effect on the minds of young women of sixteen to twenty-one years of age, and the consequent social disturbance, would be disastrous, if they knew that without heavy consequences to themselves as regards social condemnation, they could gratify unlawfully their sexual passions. And further, such legislation would afford room for cases of gross miscarriage of justice in respect of young male partners in fornication, cases of a nature so obvious that it needs no explanatory comment.

In short, it is extremely difficult to draw a fair line of legal demarcation between responsible and irresponsible classes in respect of illicit intercourse; and the section of public opinion in a democracy which looks for the solution of this difficulty in the constant raising of the age of consent by the legislature, is pushing its responsible rulers toward somewhat dangerous ground. As soon as such legislation fails to recognize the existence of a sufficiently developed moral will in the female offender, of her power of wilfully attracting the male's desirous regard, of the possibility of her entertaining other bad motives than those to which the animal instinct itself gives rise, and regards her as the passive and irresponsible instrument of the man's indulgence, its principle becomes seriously unsound. To fix the age of consent above the time in a girl's life when puberty becomes distinctly marked, seems to conflict with Nature's declared intention in the matter, viz., to allow within the individual of either sex, as soon as a certain age has been passed, the experience of sexual desire, and the free action of the will in regard to the gratification or denial of that desire. If there is a period past puberty when doubt exists as to the moral responsibility of the female, the governing power that punishes the male offender ought at least to assert its right to treat each case on its merits as regards the female, to provide for her detention—where the circumstances after proper investigation seem to call for it—in a suitable institution, or for the punishment of her parents or guardians, if her immorality is shown to be largely attributable to their neglect.

The removal of disabilities and a social stigma from the offspring of illicit unions is sometimes made a subject of discussion. It is impossible here to accord to this proposal the careful consideration it merits. It may be observed that the existence of such a stigma and its accompanying legal disabilities is due to the instinctive desire of a rightly organized society to defend itself against an increase of illegitimacy. The presence of an injustice inherent in this fact cannot indeed be denied; but it is an injustice seemingly inevitable, like others

which occur under the operation of the law of heredity—a part of the present imperfect order of things. And a rash endeavor to abolish the stigma and disabilities of illegitimacy would injure the moral sense and weaken the foundations of society.

Nevertheless, seeing that those natural and social laws whose operation is harshest are not intended to act with a rigid uniformity, the frequent softening of society's severe regard of illegitimacy, by merciful considerations, is not to be regretted. The regulations under which in any country illegitimacy is placed certainly deserve attentive study from time to time on the part of thoughtful and moral members of the community, with a view to possible modification in detail, as the outcome of sentiment at once healthy and increasingly humane, on the subject. The Legitimation Act, of 1894, in New Zealand, which makes provision for the legitimation of children born before marriage, on the subsequent marriage of their parents, seems based on the extension of a sound ethical principle—the possibility of recovering a forfeited position or privileges, by making amends for a piece of wrongdoing—so as to apply it not merely to the wrongdoers, but to those who are injuriously affected as to social status by their act.[1] Society, while it rightly maintains a jealous watch against the introduction and subsequent incorporation by law into its system, of sentiments and ideas subversive of the moral sense which refuses to consider fornication as a recognized social custom, is not justified in disallowing any sort of efficacious repentance on the part of offenders against its laws. From the short experience which New Zealand has had of a Legitimation Act we do not draw the inference that an increase of illegitimacy has been caused, or is likely to be caused, by it.

But it is perhaps needless to develop further in these pages the foregoing line of thought. Society's increasing

[1] As regards the heredity of illegitimates, I understand that according to some investigations carried out by French savants (La Revue, July, 1902), no average congenital inferiority for illegitimates can be demonstrated.

proneness to soften its regard of the stigma of illegitimacy is sufficiently evident, and already in some danger of exceeding the bounds of prudence. Such a questionable tendency is perhaps visible in recent Russian legislation on illegitimacy, as given in the "Australasian Review of Reviews" for September, 1902.

In another part of this essay some reflections are made on the baseness and cowardice with which some men contrive to escape their share of the responsibilities consequent on an act of illicit intercourse followed by conception. But these responsibilities cannot always be brought home to them by moral influences; and it is difficult to see by what means the selfishness of individuals can be effectually visited upon them.

The obvious consideration at once arises that all attempts to introduce legal or social penalties for fornication have the effect of causing people of loose principles to avoid with greater care and ingenuity, not the sin itself, but the conception which may follow it.

Nor is this the only difficulty. Say what we will about it, we have to recognize that in the order of Nature it is easier for a man to escape the inconvenience of illicit parentage—while enjoying the foregoing pleasure—than for the woman. Doubtless in the economy of the universe, in the evolution of morality, there is some good reason for this; in any case there is a special risk of social disorder in applying legislation to the change of social conditions which go back to fundamental principles. For instance, that illegitimate children should be registered in the father's name sounds a simple proposal; but in reality it contains at least two formidable difficulties, first, the natural reluctance of women pregnant from illicit intercourse to disclose the male partner's name, a reluctance arising from an instinct which, however unpractical it may appear, has yet much of moral beauty about it; and second, the facility with which, unless such registration were adequately safeguarded, conspiracies could be formed by unscrupulous persons to ruin and blackmail innocent men. Cases are met with—one would hope they are not widely representative—in which the girl,

though not a professional prostitute, has frankly admitted that she does not know who is the father of her child. In what spirit, and with what regard to truth, such a girl would be likely to avail herself of a law permitting her to register her child in a man's name, may be conjectured. It is not probable that the fear of a heavy penalty consequent on a conviction for conspiracy to defame would deter a badly disposed woman—for women do not ordinarily calculate the chances of the future very carefully—from making a false declaration of a man's name, with a view to having it registered as that of the father of her child. Full solutions of these difficulties will be hard to come by. The present writer has little or no light to throw upon them, and would merely make the suggestion that supposing registration in the man's name to be adopted in principle, it might be preferable that the legal proceedings (where the paternity is denied) having this registration for their object, should be initiated, not by the woman herself or her relatives, but on her or their application, by such agents as the authorities in charge of the maternity home to which she may have been admitted, or by special committees of purity guilds. This may seem a cumbrous method of obtaining the registration, and the mechanism of it would require careful adjustment in detail; but there seems to be value in the principle that the first view of the case would be taken by disinterested experts, whose sole objects would be justice, morality, and the assertion of the rights of women.

On the whole, the proposal to register in the man's name is not in any case much of an advance on the present condition of things; by the very fact of its existence it may stir up forces to counteract its own operation; but the proposal is the outcome of a growing desire in society for greater justice, and points toward what is certainly a moral desideratum, the social ostracism of an obdurate male offender.

CHAPTER IX.

MARRIAGE.

Various Doctrines of Marriage—Rationale of Sexual Desire—Intercourse During Pregnancy—Aversion During Menstruation—Control of Desire—Frigidity—Mutual Consideration—Hygiene—A Parable Interpreted.

OUR view of the circumstances, conditions and problems of marriage has already made it abundantly clear that men will not all find the fruit of physical pleasure therein sweet with the same measure of delight, or to be plucked with the same freedom from care. In mediæval thought, as we have already had occasion to observe, sexual intercourse even in matrimony was regarded as in some measure sinful though venial, unless it took place solely with a view to procreation. Peter Lombard may be taken as the exponent of this opinion: his judgment is that where (in matrimony) there is copulation beyond the purpose of generation, it is not good * * * For necessary copulation with a view to procreation is blameless, and this alone is nuptial copulation. But that copulation which exceeds this necessity belongs to the domain, not of reason, but of lust; and it is the duty of a consort not to require this for himself or herself, but when it is required by the other party, to grant it, lest the other may be driven to fornication. If only one partner feels this, *ex hypothesi,* excessive desire and claims its gratification, the blame rests with that partner; the other, though consenting, is innocent. But if both are subject to such desire, they do that which is not a function of marriage.[1]

It is admitted, however, by this school of moralists that such copulation is venial. "Marriage," according to Augustine, "does not compel the commission of the sexual act minus the procreative intent; but it obtains pardon for it even in such circumstances."

[1] Lombard, "Sentences," Bk. iv, Dist., xxxi, section 7.

Dr. Trall enunciates a doctrine of marriage similar to that of the mediævalists. "It ought," he says, "to be understood by all men and women that the sexual embrace when either party is averse to it—when both parties are not inclined to it—is wrong."[1]

There is certainly need for self-control and forbearance in the physical use of marriage; but the mediæval theory is unscientific; and neither that nor the view of writers like Dr. Trall is in full accord with the ethical teaching which Christians at any rate regard as most authoritative, that of the Bible. A true principle of exegesis will not indeed allow of our collecting detached texts to support a theory; but we must attach great significance to the fact that in both Testaments an ethical view of the use of marriage is put forward in books of which the special purpose is the giving of moral guidance; books written by inspired men whose knowledge of human life and human nature and of the operations of the Divine Spirit upon them, was extraordinarily sympathetic, accurate and profound. And this view is more comprehensive, more liberal than either that of the mediæval moralists or that adopted by Dr. Trall.

So completely is sexual intercourse legalized and hallowed by marriage that in the Bible no explicit mention is made of excess in this physical use of marriage. Some scholars have seen a reference to such excess in the Biblical use of the word *πλεονεξία*.[2] The reference is by no means clear; the passage which Bishop Nicholson adduces in support of it (Heb. 13 : 4) seems rather to allow than to view with suspicion a free enjoy-

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[1] "Sexual Physiology and Hygiene," p. 200.

[2] Nicholson, "On the Catechism." Com. vii. Greek scholarship has not established that the word *πλεονεξία* standing alone ever connotes impurity. The most that it seems permissible to say is that *πλεονεξία*, in passages where it stands in a close juxtaposition with words denoting sexual sins, itself receives a general notion or taint of impurity; in the same way as, by a converse process, a word used of sexual sin, the word *ἀκαθαρσία*, may expand its sense so as to include *πλεονεξία*. (See Zöckler on I Thess. 4: 7, in Strack and Zöckler, Kurzg. Komm.).

ment of sexual pleasure in the married estate. In the thought of another of the Biblical writers (Prov. 5: 15ff), vigorous and energetic desire is innocent and even commendable, provided that it is governed by the moral sanction of the monogamic marriage relation. The wife is viewed not merely as the potential mother of children, but as the source of innocent sexual pleasure. (See Toy's commentary *in loc.*) Still more widely known in this connection is the judgment of St. Paul (I Cor. 7: 3ff), with which the view of Dr. Trall, already referred to, is obviously to some extent at variance.

Monogamic unions of long duration being the form which marriage is intended to take in the human race, as Westermarck, the great student of the history and evolution of marriage, shows at length, it may be inferred that the force and frequent operation of carnal desire in man, when controlled and directed by right moral ideals, is a powerful factor in cementing such unions.

To the human race belongs the experience of sexual desire during the pregnancy of the female.[1] It is not quite an exclusively human experience; for copulation has been observed to take place between monkeys in similar circumstances; but it would seem at least confined to man and the stage of creation next below him. Intercourse during pregnancy is not

[1] It may be considered that an ethical objection to the practice of intercourse during pregnancy arises from the side of anthropological science, inasmuch as there is a certain body of evidence (adduced by Crawley, "The Mystic Rose," p. 54) to the effect that such intercourse is avoided among primitive peoples; and the inference may be drawn that it is an unjustifiable development in civilized man. But neither is the evidence conclusive as to the primitive obligation of this avoidance, nor the inference sufficiently safe. It might indeed well be expected that pregnancy as a sexual crisis would fall within the range of the sexual taboos in primitive races; but as we have elsewhere had occasion to observe, nothing could be more unsafe than to accept uncritically the guidance in sexual matters of either savage asceticism or savage licentiousness. At best, the anthropological evidence alone does not appear sufficient to outweigh the other considerations here adduced to justify a moderate and occasional use of such intercourse.

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prompted by male passion alone; for the desire is felt by at least some women for some time after conception. This unusual continuation of desire has perhaps a reason in the fact that sexual unions in the human race are evidently intended to be durable and monogamic. Mutual desire continued during pregnancy must be a potent physical factor in the process of cementing and rendering permanent the marriage contract. It has not been suggested, so far as is known to the author, that acts of intercourse during pregnancy serve any particular physical purpose, apart from this ethical one. It is not perhaps likely that any such physical purpose exists; for some couples find it practicable, indeed expedient, to refrain altogether from intercourse at this time. But it may be said with some confidence that a sweeping prohibition of intercourse during pregnancy is scarcely justified by the circumstances of human life, or required by the hygiene of pregnancy.[1] Paley[2] refers to the *prohibitio concubitus cum gravida uxori* as an austerity wrongly imposed. Some moderate and helpful advice on the point now under consideration, combined with excellent general teaching on the physical use of marriage, will be found in the leaflet, entitled "The Proper Discipline to be Observed by Married People in Regard to Conjugal Intercourse," published by Messrs. John Bale & Sons and Danielsson, Ltd., London.

Fürbringer regards medical permission of intercourse up to the end of the fifth or sixth month as a reasonable and sometimes necessary concession, unobjectionable on hygienic grounds, where the wife has no special weakness. He emphasizes, however, the special need of *gentleness* on the husband's part at this time, and indicates precautions by which it may be ensured. And he insists that the permission is of the nature of a concession, one that, as we have already seen, and as Fürbringer illustrates, has been regarded with suspicion or even strenuously refused, among various races and in various periods of history. Kossmann offers a similar opinion. (Senator and Kaminer, *op. cit.*, pp. 225, 257.)

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[1] Moll adduces additional reasons against a general prohibition of such intercourse (Senator and Kaminer, *op. cit.*, p. 999).

[2] "Moral Philosophy," Bk. iii, Chapter II.

The phenomena of human sex periodicity would also seem to indicate that marriage is intended to be a durable union. If sex periodicity can be made out in man—and the investigations of Perry Costé and others appear to demonstrate a rhythmical and somewhat rapid recurrence of sexual activity in the male subject—its existence may be teleogically interpreted as justifying, so far as the man is concerned, considerable though regulated frequency of sexual gratification; although it is true that a great many other regulating influences ought to find their scope in a man's sex life besides the rise and fall of sexuality.

Sex periodicity is far more clearly marked in woman. In her, too, it is rapidly recurrent. Anabolism, the continuous accumulation of nutritive power, reaches a culminating point in the woman in the course of a lunar month; beyond that point, the anabolic process is interrupted either by effectual contact with the male, or in the absence of this, by the menstrual overflow of the anabolic surplus. Sexual desire, and even an increase of it, may be experienced by woman during the menstrual flow; but it must not be inferred that this symptom marks the period as the best time for coitus; for such an experience is not perhaps the ordinary one on the woman's part, and may be pathological. The flow itself expresses a catabolic condition in the organism. Feminine desire is usually strongest before and after the flow; and as at these times the anabolic process is either going on or has reached its culmination, so that the woman's general vitality is higher then than during the catabolic flow, such times would seem more suitable for coitus than the menstrual period itself. It is further admitted even by Ellis that for the man at least the period is an unsuitable time for coitus.

Havelock Ellis, returning to the discussion of menstruation in its relation to desire, in vol. iii, of his "Studies," p. 22, quotes W. Heape as concluding his survey of the sexual season in mammals with the observation: "In those animals which suffer from a considerable discharge of blood during the pro-œstrum or menstruation the main portion of that discharge, if not the whole of it, will be evacuated before sexual intercourse is allowed." But Ellis maintains that this conclusion may be subject to special modifications in the case of man.

Fürbringer, while adducing several reasons for disallowing intercourse during menstruation, nevertheless considers that the contact of menstrual blood with male organs has not been proved injurious in any marked degree. Kossmann suggests that in cases where the wife is ordinarily frigid, this frigidity disappearing during the latter stages of menstruation, intercourse at that time might be advisable. (Senator and Kaminer, *op. cit.*, pp. 225, 249.)

Hence it is quite unscientific and superficial to refer the common aversion to sexual intercourse during the period to a basis of superstitious ideas and priestly interference. This instinctive aversion must rather be regarded as part of nature's design in the sex life of humanity. It is a sexual safeguard to women in a condition of catabolism.

The rapid recurrence of periodic sexual change in both man and woman prevents mutual desire from being merely transient, a thing of a day or two, as it is in most of the lower animals. If after sexual connection both partners to the act knew that thereafter they would feel no mutual desire for many months, one of the factors in their union which makes most for its permanence and durability would be gone. The absence of a continually recurring mutual desire would probably long ago have caused promiscuity, rather than monogamy, to represent sexual union in humanity.

Although these considerations do not physiologically explain the menstrual blood flow, they give the rationale of the rut in mankind, with its characteristic of rapid recurrence. The form of the rut has regulative effects upon sexual desire, and educational effects in the direction of monogamy. Many superstitious notions have accrued to the instinct of periodic aversion. It is easy to show that the menstruating woman is widely regarded as an object of dread or of disgust. But these notions are the effects, not the cause of the aversion. The cause must rather be sought in the catabolism of the menstrual flow.

It would be lawless and dangerous to strain either the ethical teaching of the Biblical writers, or the scientific explanation of desire in the human subject, in the interests of selfish

and inconsiderate license. The physical use of marriage has its moral bearings; it has its peculiar attendant dangers. There is a right and a wrong in it, though the line which divides them is not easily discerned. If we are right in thinking that no actual reference is made in the Bible to this form of sexual excess, yet it is certain that such excess is implicitly condemned by the general principles of self-control and forbearance inculcated in the Bible. And it is equally certain that such excess often exists, though rather perhaps from ignorance of physiology and weakness of will than from any depravity, in the marriage relation. The three to five acts of intercourse a month suggested (see the above-mentioned leaflet) as a reasonable allowance, is far exceeded on some marriage-beds.

Fürbringer, who discusses at considerable length the permissible frequency of conjugal intercourse, and illustrates in various ways the difficulty of laying down rules on this point, finally concludes that in anything like normal circumstances and apart from periods of pregnancy and menstruation, 50 to 100 acts in the year are hygienically justifiable. These would not of course be equally divided among the weeks of the year. (Senator and Kaminer, *op. cit.*, p. 221.)

Nor must it be forgotten that the continued refusal by either husband or wife to render to the other party the physical due of marriage is not infrequently a danger to chastity and to conjugal love. When a woman, not being incapacitated from sexual intercourse by sufficient ill-health or some other just cause, persistently repels her husband's advances, she runs the risk of eventually giving him a sexual distaste for her; and as a logical result, of causing his affection for her to diminish. The same is true *vice versâ;* though such cases, where the sexual frigidity is on the husband's side, are probably more rare. Of course, frigidity or *impotentia cœundi* may be absolute; in which case it has been regarded as affording a just cause for the dissolution of a marriage—a marriage, indeed, which could never have been perfectly contracted. But the cases we have now in mind are rather those in which sexual intercourse is not physically impossible, but highly distasteful, to one party; and where, accordingly, every effort is made to avoid it, with the

result of ignoring one of the objects for which marriage was instituted.

Here, as so often elsewhere, extreme opposites have the same or similar effects. Sexual frigidity, like excessive venery, is a sin against conjugal peace.[1] And as some seeds are planted in the winter, and when well settled in the soil, sprout and grow abundantly in the warmer weather; so many an adultery may have its first origin in a frigid and undutiful marriage-bed, to flourish and bear abundantly the fruit of misery amid some ensuing circumstances of external sensuous temptation.

It is well known that frigidity, like excessive desire, has a physical basis; and the frigid partner might argue that physical defects are no fault of his or of hers. But the point here emphasized is that scope should consciously be given to volition and the direction and education of the intention, in the matter of the use of the marriage-bed. If constitutional tendencies err either in the direction of frigidity or in that of unusual sexuality, an effort of the will, supported by religious and other influences, should be made to prevent such tendencies producing the disaster which is their natural fruit. As the result of wide observation, Sperry maintains that there is a certain number of women to whom sexual intercourse affords no carnal pleasure; there are others in whom erotic passion on its carnal side is as strongly developed as it is in the male; but with most women the physical impulse is moderate in its action.[2] The existence of the frigid class affords an argument for the instruction of women in the physiology of sex before marriage. Many girls have not a theoretical knowledge of the sexual act when they marry. It may be said that it is fair neither to the man nor to the woman to allow of the latter's entering unin-

[1] See Guernsey, "Plain Talks," p. 95: "Quite too many cases have come under my observation where the marriage vow has never been consummated, or, if consummated at all, in a very begrudging manner, owing to the insubordination of the wife."

[2] Havelock Ellis illustrates by copious references the great divergences of modern opinion relative to the intensity of physical sexuality in women. ("Studies," iii, p. 155ff.)

structed and unwarned on a state in which an act, physically always repulsive to her, will frequently have to be performed, a duty which she will never render with anything but distaste and reluctance—reluctance eventually leading, perchance, to serious unkindness between her and her husband. On the other hand, it may be urged that some young women might be deterred altogether from marriage by such instruction, women who being married would make excellent wives in general respects, and who might be educated to a moderate appreciation of sexual pleasure.

Probably, however, with regard to the difficulty of giving this instruction, it might usually be said, "*solvitur ambulando.*" If mothers with marriageable daughters would carefully and rightly consider the matter, they would in almost all cases find the duty a possible one, and would be able to give a theoretical knowledge of the sexual process with such considerateness and tact as neither to stimulate unduly nor to stifle the just growth of sexual emotion. Then a young woman, on marrying, would fully understand the physical direction her duty to her husband ought to take. She would be prepared to make the effort—if an effort were required—necessary to the pure and temperate enjoyment of the marriage-bed.[1] She would allow herself to form no false and illusive theory of wedded love disjoined from physical pleasure. She would try to give that pleasure its proper place in the new life of her sexual nature, now no longer under her sole control. She would not think it right, after accepting the obligations of matrimony, to rebel against the law of nature by rejecting one of the most vital and important of those obligations.

Moral effort on the wife's side will, however, fail in this matter unless met by responsive patience and gentleness on the part of the husband. Havelock Ellis illustrates, with his usual wealth of reference, the physiological fact that tumescence in the woman is ordinarily slower than in the man ("Studies," iii, p.

[1] Moll urges the occasional necessity of such effort, or simulation of passion, on the part of married women (Senator and Kaminer, *op. cit.*, p. 983).

185ff.). The lack of this knowledge on the part of newly married husbands, or their selfish and petulant failure to act on it if they possess it, accounts for the repulsion some wives conceive to sexual intercourse on their first experience of the marriage-bed, a repulsion which may develop into chronic frigidity.[1] The self-restraint of a husband in regard to the first acts of intercourse with his bride will assist sexuality on her side and bring it to the point proper for coition. It would be well indeed, whenever it is practicable, that the husband should deny himself coition for the first night or two after his marriage, remembering that caresses and close contact take longer to produce tumescence in the woman than in himself.[2] A courtship, in short, must take place, not merely before marriage, but before acts of sexual union in marriage. Yet again, this line of reasoning must not be pressed unduly far, else might arise a danger of tantalizing and straining to a harmful extent the husband's organs and constitution.

Says the great French novelist, speaking of the physical consummation of conjugal love, in the book wherein the sex life is so wonderfully reflected: "If in one another's arms, they had restrained the act, they would no longer have loved one another with the whole being, they would have been retaining,

[1] Fürbringer calls attention to the physical power of the excited male organ and the occasional severity of its operation, and to the consequent injuries which a wife's delicate organ may suffer from the husband's undue force and impetuosity in conjugal intercourse. (Senator and Kaminer, *op. cit.*, p. 214.) See further on the need of physical gentleness with a wife, Blumreich (Senator and Kaminer, *op. cit.*, pp. 770ff.), and Eulenberg (*id.*, p. 905), who refer to other medical opinions. It should be observed, however, that some of these authorities maintain that exaggerated sexual irritation on the woman's own part frequently coöperates with the impetuosity of the male in producing vaginal injuries.

[2] Such temporary abstinence at the entrance to married life, is a frequent phenomenon among uncivilized races (Crawley, "The Mystic Rose," p. 342ff.). Here it is indeed complicated by superstitious ideas and occasionally by useless and cruel practices, such as night watching and severe fasting. It serves, however, the purpose of a discipline, and at the same time of a subtle stimulus of erotic passion.

withdrawing some part of them, the one from the other. The living bond would have been untied: he would have seemed to himself to be treating her as a stranger; and she would have believed herself to be no longer his wife. They gave themselves the one to the other utterly, without any reservation either of heart or of body; and it was for the life-force to complete its own work, if it so seemed right."

But the question is complicated by so many considerations that any definition of sexual temperance in matrimony must retain some elasticity. Husband and wife must be guided in the matter, not by hard and fast religious sanctions or hygienic rules of universal application—such do not seem discoverable in this connection—but by nature and common sense, allied with personal religion. Such are those whom Bishop Andrewes prays for in his beautiful intercession, who use the world as not abusing it, by a discreet and moderate enjoyment of the most lawful pleasures, under the constant direction and restraint of religion and Godly fear.

The religious aspect, referred to by St. Paul (I Cor. 7:5), of temporary continence between married people—as an auxiliary to prayer—should not escape notice at this point. It is not to be inferred that conjugal relations have any taint of impurity, or are necessarily a hindrance to the performance of spiritual functions; only that the general attitude of self-denial, finding expression in the discipline of temporary mutual abstention, proves favorable to the exercise of prayer. *Abstinentia prævia servit precibus.* (Bengel.)

The Anglican Marriage Service has taken over from the New Testament a wonderfully luminous expression about conjugal duty, one that searches the inmost depths of married life: "Ye husbands, dwell with your wives *according to knowledge, κατὰ γνῶσιν.*"

Men of earnest and right purpose who, in spite of the strain to which celibacy has subjected them, in spite of their failure to observe perfect chastity, have never allowed themselves to think it a light thing to know a woman, will recognize how wide and profound that knowledge becomes in the state of matri-

mony. By means of it man and woman are drawn into the most intimate physical relation, which wisely used will create a surpassingly intimate moral and spiritual relation as well. A man who wishes to prove a good husband to his wife will appreciate the responsibility which this privileged knowledge lays upon him. Rejoicing in its freedom, he will strive with Divine aid to preserve and increase within it every element of purity and beauty. "Γνῶσις," says the commentator Bengel on this passage,[1] "*dicit moderationem*," a remark which contains implicitly a fine appreciation of the meaning of the phrase; for an instinctive self-government and healthful moderation in physical pleasure is the natural fruit of conjugal knowledge developing under the shadow of the fear of God. How many men by unwatchfulness and petulance in regard to the carnal instinct have marred the delicate life of conjugal knowledge in several of its highest aspects; how many have created bitterness and caused cruel disillusionment by heedlessly ignoring the unique sacredness of the married relation, wounding the wife's feelings or disturbing her moral sense, by coarseness in the expression of their own desire; or by unkind levity in alluding to the dangers which at no great distance surround them both; waking jealousy by thoughtlessly simulating it; rousing thoughts of adultery by tactlessly jesting about it.

The cause which destroys married happiness may be only indirectly connected with the sexual nature of either of the parties, some divergence of interests, some sensitiveness or irritability of temper, an inability to bear and forbear—one cause or another out of a whole multitude.[2] But there is a class

[1] I Pet. 3:7. *Moderatio*, such a judicious government of the wife as implies self-government in the husband. Bengel is indeed speaking generally of the relation between husband and wife; and we would not reject his wider interpretation in favor of our own particularized one; but the light of the passage and of his comment thereon may be, as it were, focused on conjugal sexuality, and will then convey such a special admonition as is here suggested.

[2] Independently of what is directly and primarily sexual, there are enough of general moral and psychical aspects in married life to call for treatment in such books as Hardy's well-known essay, "How to be Happy

of cases in which the destructive cause is directly sexual, a change of desire occurring in one or other of the parties; and the consequent experiencing of a sexual distaste for the other party. Few sights are more painful and pathetic than that of a desolate woman who has ceased to be attractive to her husband, a woman whose charms have faded all too soon by reason of ill health or trouble.

Such circumstances may indeed create a severe trial to the physical man; but the highest ethics of sex certainly demand that at this point the effort of loving fidelity should support such strain as there may be upon the carnal sense. A moving and profound appeal to the highest human emotions is found in the allegorical representation so well known to the prophets of the Old Testament,[1] where God appears as the ever-faithful Husband of the personified Israel; observing the marriage-covenant when the glory of the wife's womanhood has been worn to shreds and dragged in the dust; remembering still, after the passage of sad years, the grace of the woman's youth and the love of her betrothal-time. Such an ideal of constancy introduces, indeed, other considerations than those of physical deterioration in the wife. In its fullness, it is an ideal which no husband in this life can attain to; but its lesson is at least practical and forceful in this matter of the decline of a wife's physical attractiveness. Let a man when tempted to unfaithfulness or coldness toward his wife, consider and investigate the cause of his temptation; and if the cause be the change of desire here contemplated, let him, instead of alleging and exploiting the physical reasons for this change, in the interests of lawless self-indulgence, summon to his aid the moral and spiritual force which the previous years of his married life should have caused to develop[2]; let him prove that the power

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though Married," where much sympathetic advice is given, enforced by a wealth of anecdote, on mutual consideration, forbearance, gentleness, tact, household management, and other matters of importance in relation to matrimonial happiness.

[1] Jer. 2:2; Ezek. 16; Hos. 2:16, al.

[2] In the progress of years, provided that the rational control of the sex-life is made the object of conscious moral choice, various psychic

of the ethical elements in sexual love may exist and increase even when its physical balance is disturbed. And let a wife whose physical attractions fail in greater or less measure to win her husband's regard in the same degree as formerly, strive to compensate, nay, far more than compensate, for the partial loss, by strengthening the subtle charm of feminine tact, sweetness and grace of character.

"Happiness dwells not," says a modern French writer,[1] "in the unbridled multiplication of sensual pleasures. Human existence will find its highest meaning, its most lively and enduring joy in the progressing operations of the mind and in the duly controlled gratification of the senses. The sexes will understand that their happiness depends definitively on a large sobriety respecting indulgence in amorous intercourse."

These observations are framed in the high-flown, almost the illusive, language of theory. Married people will fail again and again to realize the ideal set forth in them. But we may use them here to illustrate and enforce the truth that one of the legitimate objects of marriage is to reduce carnal desire to its proper relative position among the other interests and crav-

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forces will come into play, pressing back the carnal impulse into its proper perspective and due subordination in life as a whole. The cultivation of intellectual interests, the extension of the sympathies not merely by intensified emotion, but by sustained thought and active effort, everything, in short, that is directly or indirectly implied in the spiritualization of human life and in communion with God in Christ—all this aggregate of spiritual power, combining with the physiological processes which normally modify carnal desire, tends to produce in man, as he passes the physical prime of his sex-life, not necessarily a sexual frigidity, but an increasing capacity of self-control and a greater ability to respond to the call of self-sacrifice and sexual temperance which is not infrequently given by the circumstances of married life.

Cp. the line of thought followed by Leconte, "Evolution and Religious Thought," p. 24:—

"Youth, glorious youth, must also pass. If the next highest group of reflective and elaborate faculties do not arise and dominate in adult manhood, then progressive deterioration of character commences here—thenceforward the whole nature becomes coarse."

[1] J. Lourbet: "Le Problème des Sexes," p. 194 (Paris, 1900).

ings of life. And as this is its object, so it is also its natural tendency. In a married life which is otherwise kindly and religious, sexual desire should naturally and without any severe strain tend to become moderate and subject to reason. "Marriage hath a natural efficacy, besides a virtue by Divine blessing, to cure the inconveniences which might otherwise afflict persons temperate and sober."[1]

Finally, the moral purpose must learn to mark, and to cooperate sympathetically with the changes, ordinary or extraordinary, due to age or to illness, in the subject's constitution. The gratification, with its preceding strong excitement, which at one time of life may be a seasonable and beneficial relief, may become in altered circumstances of health—for example, by reason of its accelerating influence upon the heart's action—the means of emphasizing and developing some latent bodily weakness, with prejudicial or even dangerous effect. Such vigilance at this stage of the sex-life will reduce further the danger of inadvisable self-indulgence in marriage. It may result in an understanding between man and wife to keep apart for an indefinite time; albeit here, as elsewhere, this result may not be arrived at without repeated mistakes and failures, and should at all times be considerately entertained by both parties, to obviate possible conjugal discord.

There is little difficulty in these days about getting information, conveyed in a popular and intelligible style, on the hygiene of conjugal intercourse. Much information of the kind may be found in Dr. Lyman Sperry's book, "Confidential Talks Between Husband and Wife." It is true that such information occasionally contains inferences of doubtful value, and is open to criticism. The suggestion, *e.g.*, which is contained in the remarks on page 119 of Sperry's book, that married people must allow themselves no caresses tending to arouse sexual excitement unless with the intention of gratifying it, may require in practice some modification. Habitually prolonged erotic excitement, involving a heavy nerve-strain, is

[1] Jeremy Taylor, "Holy Living." Chapter II, sections 3. Finis.

certainly not to be encouraged. Especially should no attempt be made to substitute habitually such excitement (ungratified) for sexual intercourse itself. This method is known as the Karezza. But Dr. Sperry's suggestion must not be given an extreme interpretation savoring of prudery; for although it is doubtless the duty as well as the interest of married couples to watch and control themselves in their erotic caresses, the prohibition of such caresses, except where sexual intercourse is actually contemplated, would impose an intolerable yoke upon the mind and conscience.

The moral question here involved may be clearly stated by the use of the terminology adopted from Moll by Havelock Ellis ("Studies," vol. iii, p. 17). One of the impulses contributing to the formation of the sexual instinct in man is, according to Moll's analysis, the impulse of contrectation, or the desire to touch and fondle the object loved. Tumescence or sexual excitement is the product of this impulse; and the normal end of tumescense is detumescence, the act by which impregnation takes place. Are married people, then, to restrain the impulse of contrectation under moral penalty, unless they purpose proceeding the full length, to detumescence? This would be a hard doctrine of marriage, and would stunt the development of warm reciprocal emotions. By parity of reasoning it would have to be considered immoral for a man and woman to dance together, unless the result of such action was an engagement.

Indeed when the sexual process in man is viewed *in extenso*, as consisting of a series of stages from the first reciprocal attraction, through contrectation up to detumescence and impregnation, moral considerations leave it at least uncertain whether special circumstances may not allow man to stop at any particular stage, without proceeding to the subsequent stages. We saw as much in our chapter on "Birth Control."

Nevertheless, it is true, as has been already affirmed, that married people should always reverently consider the normal end of the impulse of contrectation, and not allow themselves, in a reckless self-indulgence, in calling that impulse into play, or in diverting it from its natural end.

While it is urgently necessary to uphold and to strive for the ideal of sexual temperance in the married estate, modern society, not less than ancient, is liable to witness the growth, and experience the unwholesome influence of a falsely ascetic sentiment in regard to the physical use of marriage.[1] We have already found this sentiment expressed in the Manichæan and other systems, and in the writings of certain modern moralists. Here we refer to its unsystematized manifestation in private life. Even where the theory of false asceticism might be repudiated, it occasionally has some practical influence. For example, great caution must be used in the endeavor to distinguish right from wrong in conjugal intercourse by reference to the reactionary feelings following coitus.[2] The act has been adjudged to be wrong if followed by feelings of regret, shame, depression, etc. These feelings, though they must by no means be ignored, do not always form a safe criterion. A religious man of nervous organization may experience exaggerated reactionary feelings of this nature, even when he and his wife in the main strive to regulate their life according to the canons of temperance. The moral effort he may need is partly one of faith, to control the excess and morbid activity of reactionary emotions after coitus. Sexual intercourse that is innocent in itself, *i.e.*, as performed in matrimony with a due and reasonable regard to temperance, ought not to be "made wrong by thinking."

Near the close of his earthly life, our Lord Jesus Christ acted in the presence of His disciples a parable containing a reference with which we may fittingly close the present chapter in our consideration of sexual morality.

The symbolic act of washing the disciples' feet (St. John 13: 5ff.), viewed in connection with the rest of St. John's teaching about human sin, has always been taken to refer to the

[1] For a doctor's criticism of modern asceticism in respect of sex, the body of opinion of which Tolstoy is the most prominent literary exponent, I may refer to Eulenburg, in Senator and Kaminer, *op. cit.*, vol. ii, pp. 877ff.

[2] *Cp.* Sperry, "Husband and Wife," p. 115.

Divine forgiveness of sins of mere infirmity, the inevitable stains affecting man's moral nature, even when endued with the highest spiritual purpose. In St. John's mind there is a clear distinction between willful rebellion against God, the state of sin which the man whose soul is in communion with God cannot enter (I Jno. 3:8, 9; 5:18), as being contrary to the law of his renewed nature; and the sins of infirmity which are found even in the lives of men of right and good purpose, and in regard to which they need a continual intercession, forgiveness, cleansing (I Jno. 2:2).

The symbolism of Christ's action has no doubt a general application; but we may suggest here that it has a peculiar and pointed reference to the moral infirmities so bound up in our sexual nature. Though the language of the narrative is Greek, its spirit and imagery are Oriental: to this passage we may appropriately apply the remark of Harnack that the Greek language lies upon the Gospels only like a diaphanous veil; and it requires hardly any effort to translate their contents into Hebrew or Aramaic.

In Hebrew imagery, then, "the feet" is a euphemism for the sexual organs,[1] and remembering this, we cannot fail to see in the symbolic washing of the feet from inevitable stains, the forgiveness by the Divine mercy of those declensions from the true ideal of sexual morality which stain the souls even of men whose purpose is pure. Apart from the willful, deliberate sins of sex, the gross fornications, the cruel seductions, the abominable perversions, the ingenious incitements to sin, there is a whole world of lesser phenomena, the unavoidable infirmities of sex. The full control of the sexual nature, the perfect subordination of the carnal impulse to the government of reason, the laws of health, and the higher law of self-sacrifice, is an ideal which frequently is not actually attainable either in celibacy or in marriage. In the best of circumstances, desire is often a source of trouble, even of danger. It exerts itself with an excess of force, or at unseasonable times; it becomes a

[1] Isa. 6:2; 7:20; 36:12.

disturbing influence, weakening the concentration of the purpose on noble and elevating aims. A certain element of morbidness and intemperance mingles with it almost irresistibly. The deeper grows one's insight into human life, the more sadly does one murmur in this connection Hooker's question, "Since the first foundation of the world what one can say, my ways are pure?" Hardly, if at all, can a man, though he keep upright and come by no great and visible fall, escape the "stain on the feet," some hidden detriment to his sexual nature. And amid secret fears arising from this cause, in the hidden struggle between the flesh and the spirit, there is much encouragement in the teaching of this parable. We have here the Divine assurance that so long as man's purpose is right, so long as he does not turn aside in conscious and willful rebellion from the law of purity, so long as his life progresses toward the ideal of chastity, he will not suffer deep and permanent loss from those infirmities which he cannot wholly avoid.

CHAPTER X.

Spiritualized Sexual Love.

Its History—Its Basis, Significance, and Place in the Economy of Life.

Moving to and fro as it does in humanity upon a wide sea of emotions and sensations, sexual love is enabled to sound the human spirit to some of its remotest depths, whether of good or of ill. Strange and weird indeed are the perverted forms of sexual emotion which, as we have had occasion to observe elsewhere in this volume, lie in the obscure deeps of our social life. In other directions sexual love discovers within man spiritual movements and yearnings which the soul can hardly interpret even to itself, a love of the beautiful, a longing for its rarest, most refined manifestations—such a love as elevates human nature toward the Divine.

Both the history and the analysis of the love-ecstasy in humanity are surrounded with great difficulty and obscurity. The opinion has been entertained that the spiritualized sexual longing which men and women of the modern world often experience, made its appearance in mankind during the age of chivalry, animality being before that time the chief element in love. It may safely be asserted, however, that in ages long anterior to the age of chivalry the sexes had felt the mutual magnetic attraction of souls with a force which at times transcended that of carnal desire. The general tone of social life in all ancient nations may have been coarse, regarded from our modern standpoint; but none the less women were found for whom a refined and spiritual passion was possible, and who reciprocated it with equally exalted sentiments. The treatment of sexual love in the writings of the ancients varies indeed largely in spirit and tone, as it does among moderns, though our social usage does not give to the latter a corresponding freedom of expression.

The sensuous side of sexual love has been portrayed with marvelous power and warmth of coloring in poems like the "Incantation" of Theocritus, and the "Song of Songs." In the former of these, and in the latter also, if we disregard the mystical interpretation, the sensuous element is most prominent; indeed, it is only in the circumstances which may be supposed to lie in the background of the "Song," and support the plot, if plot there be, that any other motive can be found other than those which spring from the rapturous contemplation of physical beauty.

Although, however, its character may primarily be sensuous, the love of physical beauty does not remain forever coextensive with the carnal hunger of the sexual instinct. It awakens higher instincts of the soul. It gives an impulse to the development of moral perceptions, and of spiritual emotions. When we find in classical literature instances of pure self-sacrifice, deep emotion, and unshaken fidelity having their roots in sexual love, as in the characters of Penelope in Homer, of Alcestis in Euripides, of Panegyris and Pinacium in Plautus, of Sostrata in Terence; and in the history of Pollutia's widowhood and death in Tacitus; when we find that the Hebrew word *ahabhah* is used with equal facility of sexual attraction,[1] and of the Divine love,[2] we must conclude that the "love of women," even at the point of evolution which the human race had reached two or three thousand years ago, had frequently other and more refined elements than the carnal impulse; and that the ecstasy of expectant sexual love may at times have reached then, as it sometimes does now, an intensity in which carnal excitement no longer predominates in the consciousness.

The strange spiritual intensity of sexual expectancy attracted the notice of Plato, whose theory of love, while it postulates the existence of the carnal impulse, allows for the movement of subtle forces in the mind agitated by sexual expectancy —forces which, even if they be considered to exist in germ in

[1] II Sam. 13:15.

[2] Hos. 11:4, Jer. 31:3, Is. 63:9, Zeph. 3:17.

the carnal impulse,[1] if they cannot wholly in this life sever their connection with it, none the less afford an indication of an ideal state in which the human soul filled with sexual love may rise above, may become in some measure detached from, carnal excitement; may experience and harbor intense and eager longings for the possession and enjoyment of beauty, longings which have larger elements of spiritual and moral, than of carnal attraction.

Plato's conception of love as a *cosmic* and not merely a *planetary* force—a contrast drawn out by F. Myers, "Human Personality," etc., i, 335ff—is thus of far-reaching significance, raising, as it does, sexual love in its highest aspects, above the transience of Earth and Time, and demonstrating its connection with eternal processes.

It cannot escape the notice of the student of the Gospels that Christ had a powerful influence over women. That He practiced reserve in His dealings with them may be inferred from St. John 4: 27[2]; yet His Person had an intense attraction for them (Matt. 27: 55, Mark 15: 40, Luke 8: 2, 23: 49). Other great leaders of men have possessed this peculiar power of attracting to themselves the admiring and loving regard of woman, of winning from women a voluntary obedience for the furtherance of their purposes. Themistocles in a moment of danger saved his life by a decisive appeal, an appeal which was yet masterful and partook of the nature of a command, made to a woman.

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[1] Cp. Letourneau, "Evol. of Marriage," p. 9: "If we are willing to descend to the foundation of things, we find that human love is essentially rut in an intelligent being. It exalts all the vital forces of the man just as rut over-excites those of the animal. If it seems to differ extremely from it, this is simply because in man the procreative need, a primordial need beyond all others, in radiating from highly developed nervous centers, awakens and sets in commotion an entire *psychic* life unknown to the animal."

[2] It was especially forbidden for a man to speak to a woman about questions of the Law (Luthardt *in loc.*). The astonishment displayed by the disciples on this occasion testifies to the Master's ordinary regard for the rabbinic custom.

One of the chief elements in this mental condition in the woman is an unconscious sublimated sexuality. Christ's personality, by winning the affections and dominating the will of women, subjugates the perfect female organism, and attracts to itself the whole range of feminine emotion. The history of female insanity, as appears from cases given by Havelock Ellis, shows how, when the balance of the religious emotions is upset, the latent, subconscious physical element may temporarily reassert itself and dominate the spiritualized sexuality.[1]

The common experience of humankind shows, not less clearly than philosophical speculations, the existence of these connected yet diverse elements in love. Men and women of rich, refined, and generous natures feel within themselves a longing of unutterable intensity for the enjoyment of the ideal counterpart and complement of themselves. This deep, indefinable longing for ideal beauty, and the more or less imperfect realizations which meet it in the actual experience of life, have been over and over again described and dwelt upon, as far as the powers of human insight, language and imagination were able to do so, in the literatures of mankind. The highest imaginative genius wearies itself in its efforts to shadow forth a representation of spiritualized sexual love. Some of the finest ethical conceptions in literature have been inspired by the idea of the love-ecstasy; it has, in truth, a mighty influence over the natural dispositions of men, and while it lasts, endues them abundantly even with those virtues in which they have been most conspicuously lacking. Men of the world whose minds have become mature in coarseness, and who in their lives repudiate, more and more expressly, high moral ideals, may indeed and do see nothing in a woman's outward beauty but a stimulus to sexual excitement; but there is that in the minds of younger men which causes them instinctively to look for moral beauty

[1] *Cp.* Forel ("Die sexuelle Frage," Munich, 1905), who observes, following Krafft-Ebing, that ecstatic love and religious ecstasy are closely allied, the latter condition often supervening as a solace and recompense for a disappointment in love; and who describes various psychic results of the relation between the two ecstasies.

alongside of the highest physical beauty; and in many love-affairs, especially those of young lovers, a point is reached at which sexual expectancy becomes almost overpowered by *ethical aspiration.*

But these higher developments of love are as yet uncertain in their duration. Their progress needs to be watched and considered with soberness; otherwise the love-ecstasy, with its vast power of stirring the emotions and moral consciousness, will be like a potent draught which first invigorates and inspires, and then induces exhaustion and debility. Even in a love-affair which seems to its actors purely spiritual, carnal excitement sooner or later supervenes. Indeed, these emotional developments of love are not to be rashly translated into practice, with a view to eliminating from the matrimonial relationship the element of animality which naturally and rightly belongs to it. The idea of marriage as a purely spiritual bond without any carnal connection, does not seem, in the circumstances of this present life of ours, a healthy or acceptable one.

Nevertheless, as aforesaid, ecstatic love should be morally bracing. It should be helpful in the work of directing and controlling the physical desire. Further, as a psychical phenomenon it has a bearing on the interpretation of life. "Love," said Renan, "is the most wonderful and the most suggestive fact in the world." The existence of the love-ecstasy may point to the future development in the human soul of strange powers of love, and of a spiritual appetite for beauty. The Christian revelation does not make clear the future of sex in the hereafter. The doctrine of a continuous personal identity which seems to be implied in the New Testament makes it evident that the division into sexes in this world must somehow bear permanent fruit in another. Though marriage as we conceive of it must vanish with the things of this world, it is not perhaps to be inferred that there will be no special unions, the outcome of a special kind or degree of reciprocal love, in the next life. The desire of beauty in the human soul may become more and more wondrously illumined, refined and spiritualized, so as to awaken new capacities of taking pleasure in a mutual

relation of love, capacities which, however imperfectly we may apprehend their existence now, even when our taste for sexual enjoyment is most exalted and detached from the carnal instinct, may conceivably absorb into themselves and thus transform the carnal appetite which under present conditions moves with such a vast power the whole being of man.

St. Augustine ("De Civ. Dei," xxii, 17) thus records his thought about the future relation of the sexes:—

"To me they seem to think most justly, who doubt not that both sexes shall rise again * * * the members of the woman shall not be adapted to their former use, but framed for a new beauty, one by which the beholder is not allured to lust, which shall not then be, but God's wisdom and mercy shall be praised, which made that to be which was not, and delivered from corruption that which was made."

This passage expresses a well-grounded hope of the ultimate realization, amid appropriate conditions, of an exalted spiritual ideal.[1]

It is not with full confidence, perhaps, that we can appeal at this point to the as yet nascent science of *spiritism*, the investigation of spiritual phenomena. Yet so far as observation warrants a conclusion, it seems probable that in the spiritual existence the phenomenon of sex obtains a certain continuity, a law holds that reproduces sex under changed and higher conditions. Spiritual appearances take place in the sexual form which belonged to them in this life. If science allows the assertion that in the next world "their loves of earth persist" (Myers, "Human Personality," vol. ii, p. 287), it is to be inferred that love of such peculiar depth as is manifested in the pure and hallowed relations of the sexes, will find in the eternal world some continuous and corresponding expression.

[1] *Cp.* Edersheim, "Life and Times," ii, 402.

CHAPTER XI.

Modesty.

Origin and Purpose of Modesty—Biblical Estimates of—Modesty Among Women—Woman's Right of Marriage—Woman's Special Sexual Difficulties.

Modesty is an extremely important part of sexual morality in modern civilization. The forms of it with which we are familiar are the product of many causes operating through long ages. It has peculiar developments in the female sex.

It is not the purpose of the present chapter to attempt any further estimate of these causes, already briefly discussed in our first chapter. It is enough to say that something in the moral constitution of man responds readily to their action.

Modesty, then, would seem to be in part a right, in part a faulty development in humanity; or to put it more clearly, a development out of which, however low and unpromising its ethical beginnings may have been, good and utility have been evolved. It is of vast use and importance as a preservative of chastity. It helps in keeping the right ideals of sexual morality before men's eyes.

Accordingly, as we should expect, modesty finds a place in the ideals of character set forth in the Bible. The sexual nature and all that pertains to it, is to be treated with reverence in speech and in act; not spoken of coarsely,[1] unnecessarily,[2] or with an evil motive. The more glaring offences against modesty are condemned as shamefulness (*αἰσχροτής*), and shameful talk, (*αἰσχρολογία*). The special obligation of modesty in women is recognized. Women are not to ape masculinity or

[1] Col. 3:8.

[2] Eph. 5:12, II Cor. 4:2.

strive for prominence in assemblies of men.[1] In two passages,[2] where married women seem to be specially in the writers' minds, they are commanded to set off their charms with modesty and soberness, in strong contrast to the profuse and immodest adornment of former daughters of Jerusalem (Isa. 3:18).

It must be borne in mind that the thoughts of the writers of antiquity about women for the most part center round her in her capacity of wife. And modesty in a wife, in a woman who no longer feels the void in her life which marriage alone fills, who needs not to exert her powers of sexual attraction save in the intimate relationship upon which she has entered, is always highly valued by men. Thus Sirach 26:15, "Grace upon grace is a shamefast woman (*γυνὴ αἰσχυντηρά*)."

But modesty has many subsidiary developments; and on investigation, some of these will be found to be neither reasonable, nor consonant with the ethical tenor of Christianity. The fact that reserve and caution in regard to the performance of nature's necessary functions is sometimes carried to excess in Anglo-Saxon society, may be hardly worth more than a passing allusion. Over-delicacy in the matter, in circumstances of physical distress, is no part of a just ethical scheme. Women, particularly, will sometimes put up with great and injurious inconveniences, owing to some remote or imaginary danger of publicity. A society which exacts such a degree of modesty is pressing the need of it too far.

The question of greatest practical interest in connection with modesty relates to woman's right of seeking marriage. How far does the obligation of modesty require a concealment of sexual emotion on the part of women? Is the truly, nay the only, modest woman she who represses in herself all spontaneity, allows herself no display of amorous feeling, no conscious use of feminine charms, calculated to attract a man's attention? Is she to remain passive, immobile in the matter; not perhaps reluctant to receive masculine attention when

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[1] I Cor. 11: 2-16, 14: 34ff.

[2] I Tim. 29. I Pet. 3: 8.

offered her, but utterly devoid of any endeavor to seek for it of her own will?

At this point it becomes imperative to face the fact that, as among men, so among women, there is great natural diversity in the strength of amorous passion. It is therefore impossible to give a definition or estimate of modesty which shall apply universally among women; for one woman's passions and circumstances may differ so much from another's that in the one case the same concealment of sexual emotion as is possible in the other, is neither possible nor desirable.

It has been argued in this work that man has a right of marriage; and that the power of sexual desire within him is a factor of very great importance in his decision with regard to claiming that right. If continence becomes intolerable and injurious to health and work, marriage, even in circumstances which seem to render the step imprudent, becomes in some measure justifiable. But in regard to women, the question arises whether, in the event of physical amorousness becoming such as to entail a severe and intolerable strain upon a woman's nervous system[1]—a condition which, though perhaps rare, is by no means non-existent—the greater obligation to modesty in woman still refuses to allow her to seek, if not by actual request, yet by the no less effective means of attraction, the relief of marriage.

If such be the case, convention imposes upon women at least a seeming injustice; a yoke, at times in a high degree cruel and torturing. Not but what it must be borne in mind that if the obligation of modesty presses unfairly on one sex, economic considerations, the anxiety about ways and means, are the special burden of the other. Each sex, in a state of civilization, has its own peculiar and sometimes grievous difficulties in the way of the legitimate satisfying and developing of the sexual nature.

[1] Havelburg describes the physical and other indications of strain,—it may be frequently semi-conscious strain—noticeable as the effect of enforced celibacy in the female sex. (Senator and Kaminer, *op. cit.*, vol. i, pp. 193, 294.)

But while women, even in cases where the task of restraining erotic passion is exceptionally painful, are not justified in rashly disregarding the special obligation of their sex to modesty; that obligation is not to be regarded as an iron yoke, confining all with a uniform rigidity. We have seen, indeed, that the endeavor to exercise sexual attraction is immodest and immoral on the part of a woman, if it arise from vanity or from the reckless desire to seek sexual gratification, no matter through what channel. But not only is it obvious that woman is gifted, in the economy of nature, with powers of sexual attraction designed for responsible use, but the Bible, where we rightly seek for special revelations of the Creator's will on ethical subjects, presents us with ideals of womanly conduct in which the absence of the wish to attract the desire of the other sex is certainly not an essential element.

Complete sexual passivity is no part of the anabolic habit.[1] Lourbet ("Le Problème des Sexes," p. 16) points out that the ovum is wrongly thought of as remaining immobile when expecting the approach of the sperm. On the contrary, it manifests slight movements in the direction of the sperm.

There is little difficulty in establishing the proposition that the obligation of modesty is not precisely the same, has not the same ethical bearings, in the case of the unmarried, as in the case of the married woman.

Westermarck ("Hist. of Hum. Marriage," Chapter IX) has adduced a great mass of evidence to show that mankind in a primitive state allows to unmarried women a certain freedom in exercising sexual attraction by self-decoration and similar means, which is not allowed in the same degree to married women.

Similarly, in the view of the Biblical writers, modesty does not bind women to a sexual passivity. The doctrine that the

[1] Féré ("L'Instinct Sexuel," E. T., pp. 47, 186) says that for the female to manifest instincts of sexual pursuit is a sign of inversion. This contention must be interpreted with considerable caution. By no means every manifestation of sexual activity in the female ought to be classed as "sexual pursuit," and branded as unfeminine.

married woman is not to infringe conjugal rights by making herself sexually attractive to men other than her own husband, is indeed, as we have seen, enunciated in the Bible; but it does not seem to be implied that an unmarried woman is to make no effort to acquire a husband. On the contrary, when circumstances emphasize the need of marriage in a woman's life, great freedom seems to be allowed her, by Biblical morality, in order to compass that end. St. Paul recognized that sexual emotion might make single life impracticable to younger women.[1] He would hardly have given them such emphatic advice to marry had he considered it always immodest in a woman to endeavor consciously to attract a man, with a view to marriage.

Unmarried women, in ancient Hebrew and Jewish society, enjoyed a large amount of liberty, which is not ordinarily considered by Biblical writers a matter for reprobation. Some girls, it is true, then as now abused liberty, and eagerly sought after pleasure and admiration in many quarters. Thus Sirach warns a father to keep strict watch on a headstrong (ἀδιατρέπτῳ) daughter with a shameless eye.[2] But here he has in mind the case of girls who, whenever they get a chance, will wantonly indulge their sexual inclinations; not those who, whatever may be the strength of their passions, have yet a pure will; and who would not seek for sexual gratification outside of the married state.

Such passages do not weaken our general position that neither natural nor Scriptural morality misapprehend the amorous impulse in the female sex so far as to brand as immodest in a woman every conscious attempt to give expression to the desire for marriage which she cannot refuse to entertain in her inner being. The morality of a woman's use of her charms must be tested more by her motive than by conventional opinion. This latter, indeed, in spite of its frequent unreasonableness, is valuable as affording at least a temporary check to action; and thereby giving opportunity for the proper con-

[1] I Tim. 5:11.
[2] Sir. 26: 10, 42: 11.

sideration of motive. People impelled by a strong impulse, such as the erotic impulse, cannot always be sure of the justice of their own motive. Many a woman has doubtless been restrained by convention from acting on an erotic impulse which, however pure it appeared in her own eyes, would have led to disaster. Even a conventional modesty is something of a protection to chastity.

But what is here maintained is that woman's sexual rights —the question whether that right to sexual intercourse which every creature, male or female, possessed of a sexual nature must have, is in a particular case to be claimed or waived— cannot be estimated, cannot be decided, in all cases, merely by reference to conventional standards and ideas of modesty. In woman's life, as in man's, exceptional difficulties must be met in exceptional ways.

Isaiah (4:1) gives us an ideal picture of women in a time of desperation, pathetically and eagerly seeking for husbands; fearing the reproach of desolation more than the irregularity of their request. Such a picture must have some reflection in fact. More impressive still is the story of Ruth, who comes before us as one of the purest and most beautiful feminine characters in the Bible; yet who made known her desire for a husband by methods involving a superb disregard of modesty, as we consider it nowadays.[1]

After making full allowance for the difference in the moral standards and ideas existing in Hebrew antiquity from those of our own time, there is a permanent significance, a doctrine of enduring value, about the sexual rights of women, inherent in the passages referred to. They enforce our view that a true conception of modesty does not bind woman to sexual passivity; but that amative advances to men, if only they are inspired and controlled by a pure and legitimate motive—the desire for marriage—fall within the sphere of women's just rights. The ancient and natural view, that a married woman is *more* bound to modesty, to the concealment of erotic passion, than an un-

[1] Ruth 3:7ff.

married one, is better than the opposite notion largely accepted in educated circles at the present time, that a matron in society —*e.g.*, in a ballroom—may be more free with the men than her full-grown, but unmarried daughter.

In a paper on "The Modesty of Englishwomen," in the "Nineteenth Century and After," No. 290, p. 596, Mrs. Mahood makes the following reflections on the standard of modesty required of English girls by modern custom in regard to their inclinations to marriage:—

"A man may remark on his intention to marry at some indefinite future time, when prudence or other considerations may make it possible or advisable, without having as a rule to run the gauntlet of a chorus of impertinent and stupid would-be witty remarks. But should a girl be bold enough, or rather, natural and simple enough, to say the same thing, what would be the result? Why, every one knows that she would be promptly sneered out of countenance. And why? Is it immodest for a woman to express a determination to enter into a state which we are being continually reminded is a natural and honorable state, while it is natural and proper for a man to do so?"

Mrs. Mahood implies, justly as it seems, that there is a great element of unfairness and harshness toward women in such a state of public opinion; which is probably the outcome, not merely, as she thinks, of the disproportion existing in England between the numbers of marriageable men and of marriageable women, but also of the growth in past generations, as well as in the present, of false notions of what female modesty ought to be, notions which, as is shown in the present chapter, suffer by comparison with the primitive natural idea.

Of course the suggestion that woman's part in the initial stages of a love affair is not one of entire passivity, varies greatly in its application. Some may say that it is a needless suggestion; and that many girls might make it the basis of a disastrous eagerness for marriage. Against such a misapplication we have already guarded in this chapter; but it must be observed that just as excess of sexual liberty has wrought havoc

in the lives of some women, so the prudish refusal of even a certain degree of such liberty has done grievous wrong to others. Many a woman has doubtless suffered severely from sexual isolation, who might have been happily and healthily married, had it not been for difficulties placed in her way by overstrained social exclusiveness, or by erroneous notions of the obligation of modesty.

A rational system of sexual ethics will not contain any definite rules as to the methods by which women in civilized communities may legitimately discover the erotic longing with a view to its just satisfaction in matrimony. Many women find in a natural, though more or less conscious, use of feminine charms and grace all that is required by the conditions of their sexual life; but, as already hinted, an unusual degree of erotic passion, involving an intolerable strain, may make a special boldness in the display of emotion necessary even for a woman.

Perhaps the extremest methods by which women, in the artificial life of modern civilization, notify their desire for marriage, are exemplified in matrimonial agencies and advertisement columns. The present conditions of such advertising are such that no pressure of circumstances could justify the risks which would be entailed by taking this step. Recently the "Guardian" newspaper, commenting on a most painful case in the English law courts, remarked that the publication of matrimonial advertisements ought to be made a penal offense. "They are in some cases a means of obtaining money fraudulently from silly dupes; in other cases they are simply a trap employed by the pander and the procuress."

Matrimonial advertising should at any rate be placed under stringent regulations. Newspapers should be compelled to take out a special license for the insertion of such advertisements, of which a register might be kept; and no one should be allowed to insert such an advertisement without being able to exhibit a certificate of character from some responsible and trustworthy person in the locality. The object for which this certificate was desired need not necessarily be disclosed. Under no

circumstances should men be allowed to insert such advertisements.

It might be possible to regulate matrimonial advertising, and to free the system from the worst dangers now inherent in it; but it cannot be denied that such advertising, and every other extreme method of extending, on the woman's side, her quest of a partner, could only be justified morally by extreme pressure. That such pressure may exist in isolated cases, it seems impossible to deny. Doubtless, at any rate—could the dry columns of print unfold the real life-story—it would be seen that some women have had recourse to such expedients only after and owing to an exhausting conflict with the sexual impulse.

Vastly more important, however, than any attempt to define the manner and methods by which the sexual longing is permitted to discover itself, in woman or in man, is the emphasis which must ever be placed upon the necessity of trusting that Divine Providence which promises to patient faith, support and guidance in every kind of conflict and perplexity; and the due fulfillment of all human needs, sexual needs as well as any other.

Where there is a numerical disproportion of the sexes, as in some colonial settlements, attempts to adjust the proportion and to give the normal facilities for marriage engage the attention of governments. Wholesale importations of women have been sometimes talked of; but such crude means obviously do not promise well. It does not follow that a policy of numerical readjustment is inadmissible *in se*. It might be possible to encourage female immigration, under proper safeguards, by the establishing of a special bureau, some of whose officials should themselves be able and conscientious women. The immediate object of such immigration should be female labor; but it would indirectly make marriage easier of access. Indeed, one is inclined to go a step further. It is in such circumstances as are here outlined, if anywhere, that the matrimonial agency has a legitimate place. If a colonist living in a wild part, with almost

no opportunities of meeting women—as is not infrequently the case—desires a wife, it is difficult to see anything immoral or immodest in his making private application to a government agency of female immigration, managed by women of high character. Thus would arise at least some possibility of the fulfilment of his need.

It would be interesting to know what proportion of cases have turned out well in experiments actually undertaken in regard to the provision of spouses. But the history of matrimonial agencies on its honorable side—if it has one—has yet to be written.[1]

[1] Matrimonial advertising appears in a not unfavorable aspect in a short article by Mary Winton in the "Grand Magazine" for July, 1905, where some personal experiences are narrated, and a scheme, quite unobjectionable from a moral point of view, for the establishment of matrimonial bureaus, is briefly outlined.

CHAPTER XII.

Divorce.

Statement of the Question—Christian Ideal of Marriage—Uncertainty of Ecclesiastical Opinion on Divorce—Christ on Divorce—St. Paul—Attitude of State—Duty of Church in the Matter.

In modern consideration of divorce, one of the most difficult, as it is one of the most momentous, of sex problems, there stands out in strong relief, amid much confusion of mind, a sincere desire on the part of thinking Christians to arrive at a view of divorce which shall meet certain extreme needs arising in circumstances of exceptional stress, without weakening the highest moral obligations bound up with Christianity.

To discuss the historical developments of ecclesiastical opinion on the subject of divorce is beyond the plan of the present essay. It will be sufficient to put forward some general considerations.

Whether the ideal of the indissolubility of marriage was actually realized and divorce was unknown among primeval men, does not appear provable. A few known peoples on the lowest plane of culture do not allow divorce; and an inference of some value may be drawn from the fact that some birds, and possibly the anthropomorphous apes, appear to pair for life. But the early history of divorce is exceedingly obscure.[1]

The problem of divorce is not seldom discussed in works of fiction, a method of treatment which, while it affords special facilities for investing the subject with its proper human interest, is too apt to result in the subordination of philosophic treatment and analysis to the development of the plot of a novel, and in the presentation and advocacy of partisan views.

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[1] Howard, *op. cit.*, vol. i, pp. 247ff. Westermarck, *op. cit.*, pp. 517, 521ff.

It is frequently urged that the only bond which makes a marriage contract valid, and the only guarantee of its stability, is love; and by an imperfect estimate of love, it is argued that when the sentiment of mutual love ceases to exist, a marriage contract between two parties, though originally entered upon under the shadow of the most solemn religious sanctions, need no longer be observed. But Christian society sees that this argument rests upon a fundamental misconception. Its own estimate of love is infinitely higher than one which makes it out to be no more than a sentiment. Love is an incentive to duty which stimulates the will, even when sentiment has lost much of its power over the emotions and affections. Thus love would still urge one party to a marriage to be true to the other by an effort of will, even though circumstances might have arisen which would inevitably cause a diminution of sentimental affection. Ideally, this incentive to duty arising from the action of love on the will-power is too strong to be nullified by any of the adverse circumstances of this life. Not incompatibility of tastes or ill-temper, not imprisonment or insanity or adultery itself, however much they may depress the sentiments which spontaneously arise when conjugal love flourishes amid normal conditions, can avail to destroy the conviction that fidelity, maintained without regard to the self-sacrifice involved, will ultimately meet its reward. The grandeur of some of the noblest lives which have ever graced humanity has sprung from the realization of this ideal of conjugal love, in circumstances of exceptional pain and difficulty.

The view is taken by some writers, *e.g.*, Edersheim, "Life and Times," and Newman Smyth, in "Christian Ethics," that by the very fact of adultery the marriage-bond is broken. The ethical tendency of this proposition is doubtful, and there are difficulties of reasoning in its elucidation. It is, as has often been pointed out, capable of a *reductio ad absurdum* from the facts of human experience. A forgiven adultery is doubtless, in some cases, one of the secrets of married life; nor does this act of forgiveness render necessary the renewal by public consent of the marriage compact, as it must logically do according

to the theory of dissolution by adultery.[1] Adultery cannot, according to the theory of conjugal love developed in the Bible, be regarded as a necessarily unpardonable sin against the remaining partner. Such moral teaching as is conveyed in a passage like the wonderful allegory in Ezek. 16, where Jehovah suffers the conjugal relation to subsist between Himself and Israel, at the end of her long career of reckless licentiousness, is in itself sufficient to prove that conjugal love cannot be limited in its possibilities of long-suffering, as it is under the above-mentioned hypothesis. The allegory would lose much of the force which it now possesses, if the state of things which it describes were not in some degree possible in actual life. Moreover, as the Anglican marriage service states, there are other departments of conjugal life besides the primarily sexual. Why then should a sin in this latter department necessarily and automatically dissolve marriage any more than one in another? It seems preferable to state the matter thus. The occurrence of an adultery gives to the remaining partner the option of thereafter consciously giving up his adhesion to the marriage-bond which he formerly acknowledged. But according to the Christian ideal of matrimony one is not to avail oneself of this possibility of dissolving a marriage as long as the adulterous partner may repent of and renounce the sin.

That part of the Christian Church which inculcates the strictest doctrine in accordance with this ideal, is unquestionably rendering a vast service to society. By making the ideal of human marriage stand out in strong relief, it sternly emphasizes the call to self-sacrifice. It prevents the general conception of marriage from degenerating into one which would enervate character and moral strength. It lifts conjugal love from the region of animality into a sphere where it finds the highest development.

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[1] According to the ideal Catholic view of matrimonial consent, the above contention may not hold; but as has been already noted, this view is not the one held by modern states, and it tends to disappear in practice in Christian society.

All potential causes of divorce or nullification of marriage are regarded from the ideal standpoint of the Christian marriage vow as removable, or at least as capable of being rendered ineffective by moral or other means; and many even of the most unpromising causes frequently prove to be actually curable and removable. Consequently, divorce for any cause must ever be below the Christian ideal of marriage.

None the less, the difference of opinion in the Church respecting the lawfulness of divorce in certain circumstances, and the obscurity of the Bible teaching upon it, taken as a whole, show that inevitable failures to reach the ideal are contemplated. Such at any rate seems to be the possible inference from the difficult passage, St. Matt. 19:11.[1]

St. Paul, again, speaking of divorce in I Cor. 7, causes the ideal law of marriage to stand out in strong relief before the minds of those who have been brought together in wedlock under the shadow of the Christian Covenant. But it may fairly be asked, is his language such as to allow us to infer that he desiderates a rigidly uniform enforcement of this ideal? He seems to be thinking of cases in which, after some grave difficulty has arisen between Christian man and wife, a return to the full sweetness of the conjugal relation *is possible*. In regard to cases in which this return *is not possible, e.g.*, from some physical cause, would he have uniformly given the same judgment? Would a man whose attitude upon the indissolubility of marriage was clearly and perfectly defined, have tolerated even such an idea as that of a Christian husband whose pagan wife left him, being allowed to regard the marriage contract as thereby annulled?

It is true, at the same time, that even if the above inference be allowed, failures to reach the marriage ideal could only be regarded as venial, according to a just view of the New Testament teaching, owing to intolerable stress of circumstances.

The effect which such an inference might have in modifying the strictness of legislation on divorce needs careful con-

[1] See further, note on p. 203.

sideration. The simplest, and probably the best attitude for the Church on the question is the one actually taken up by the High Church party in the Anglican Church, *viz.*, to maintain the ideal of marriage as indissoluble, as it is set forth in the canon law and formularies of that Church.[1] Individual departures from the highest standard of marriage, though they may conceivably be rendered inevitable by force of circumstances, and though they may not be without some obscure sanction, as is suggested above, in the general ethical scheme of Christianity, could not be regarded indifferently by the Church. It may be said with some confidence that it is the duty of the clergy to refuse to remarry persons who have been partners in a former marriage which, for any reason whatever, has been dissolved.

But a decided attitude as to the special duty of the Church is compatible, among Anglicans, with some extension of view on the broad question of the lawfulness of divorce. It is not clear that the position of the Church in the matter is necessarily to be taken up by the state. If the Church, as an exponent of the highest morality known to mankind, must with its utmost efforts maintain the ideal of marriage, the state must provide for the inevitable failures of individuals here and there to reach that ideal. If the Church is to guard the general rule, the state must consider the exceptions. Conceivably there may be cases in which when one married partner persistently and irremediably fails to perform conjugal duties, the other, after full experience and sincerest effort, finds the strain thus induced upon mind, nerves, and health positively unendurable. From some complicating causes, constitutional defects, physical or moral weakness, or whatever they may be, his strength proves itself unequal to the burden which the severity of the Christian marriage commandment, in its ideal form, imposes. He fairly proves that it is not given him to "receive the saying." Would it be inconsistent with the view of divorce put forward in the New Testament, that view being taken in its utmost vague breadth as found in St. Matt. 19, to allow that in extreme cases

[1] See "Guardian," quoted in Luckock, "History of Marriage," p. 238.

where human love, after full trial, has proved unequal to an exceptional strain, remarriage should take place,—after the lapse of a considerable specified time [1]—not under the sanction of the Church, but under that of the state?

No compulsion is to be placed on the clergy, on this theory, in respect of either themselves celebrating such remarriages, or lending their churches for that purpose. For the partners to be obliged to resort to the civil registrar's court, in such a case, and to be deprived of celebrating the marriage under the sanction of a venerable Christian ceremony, would in some measure safeguard society—at any rate, the society of the members of any Church which takes the highest view of the responsible nature of the marriage contract—against looking with reckless laxity upon individual failures to maintain the ideal. The uncompromising attitude of the Roman Church toward divorce is said to have had this effect in America, upon members of its own communion.[2]

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[1] This point is of great importance, in view of the fact that the attitude of the state on moral questions helps greatly in educating the moral sense of the community. The obtaining of a divorce is conditioned in our laws something in the manner indicated, time having to elapse between the decree *nisi* and the decree absolute. A writer in the "Guardian," reviewing a recent anonymous work on divorce, warns the Christian Church against allowing the divorce law of England to be made frankly secular. If by the phrase "frankly secular" is implied an attitude of avowed hostility to the Christian ideal of marriage, the present writer would find this warning acceptable. But there is an alternative position, the one taken up in this chapter, *i.e.*, that the state may frame its marriage laws so as to approximate to and as far as possible assist the realization of the Christian ideal of marriage, yet not so as to lend its support to the rigid and indiscriminate enforcing of that ideal upon society. It is at least patent that a law confining facilities for remarriage after divorce within very narrow limits, signally fails in practice to accomplish its purpose of penalizing the nonfulfilment of matrimonial obligations, and of preventing among the mass of the people a species of divorce without the assistance of the Court —to borrow Mr. Booth's phrase; and an ensuing state of cohabitation resembling and approximating to the married estate. (See C. Booth, "Life and Labor," etc., Final Vol., p. 42.)

[2] See the York Report on Divorce, p. 37. The above observation is

The Church has, besides, the power of excommunication, which might be exercised over any member who recklessly and without sufficient reason fell short of the marriage ideal. All that is here advanced is that, in quite extreme cases, the Church might hesitate to brand as sinful, by this method, an action to which it could not, from the ideal standpoint, give an unqualified approval. It is one thing to refuse to assist a person to fall short of a moral ideal; another thing to refrain from judging his failure when it has only occurred after much struggle and effort. In view of the passage in St. Matthew already discussed, the present writer ventures with all reverence, to doubt whether Our Lord Himself, in spite of the distinctness and severity with which He promulgated the ideal marriage law, was prepared to see that law applied with ruthless uniformity. The right of civil remarriage is what many Anglican clergy already wish to see in the case of the innocent partner in a divorce for adultery; and it is not clear, either from a religious or from a utilitarian standpoint, that an extension of the right beyond this one cause would be wholly without justification. It is indeed impossible to undertake here the detailed discussion of the reasons which commend, and the difficulties—ethical, legal, medical, and other—which surround particular directions of such extension. It is enough if we are right in recognizing the principle of extension; and it should be urged finally that whatever applications of this principle the state may adopt, opportunities of divorce should always be heavily conditioned.

It is of course open to anyone to object to the view of divorce here adopted, on the ground that in practice the majority of persons affected would, without waiting to prove by full trial in their own consciences the justice of the step, avail themselves of the suggestion that declension from the ideal standard may not in all cases be deserving of moral condemnation. But it

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made for what it may be worth. On the other hand, Howard (*op. cit.*, iii, p. 212) concludes from the statistics at his disposal that "the growth of divorce in recent years is a remarkable phenomenon in Catholic as well as Protestant lands."

may be urged in reply that if the principle here enunciated cannot be shown to be inherently wrong, the onus of responsibility in the application of it rests ultimately with individuals who apply it to their own cases. Nothing in this theory of divorce discourages the Christian Church from impressing upon married persons the religious and moral urgency of mutually endeavoring to fulfill their conjugal duties as ideally outlined in the marriage vow, even amid the most adverse circumstances. Rather the whole argument implies that the Church must with the most vigorous efforts perform this function. It is impossible to bring into too great prominence the moral beauty and glory of the ideal of matrimony.

Are not the claims of a married consort, in some piteous case of lifelong imprisonment or hopeless insanity, still full of power? Does not the woe of an insane wife, no longer able to sustain her part in the marriage union, appeal to all that is tenderest and noblest in a husband's heart? Should not the consort who is not directly smitten by calamity still cling with every possible effort to the other whom calamity has overtaken? Such considerations may and ought to be dwelt upon with the deepest earnestness and the utmost persistence and power in the sphere of moral suasion.[1] And in the case of people whose conduct gives reasonable evidence that they are refusing to make any response to this teaching, and unscrupulously perverting the just theory of divorce to selfish and immoral ends, the Church might initiate, by way of public protest, the process alluded to above; or if the state of the case was not so clearly defined as to allow of excommunication, the blame in the matter, if blame there be, lies, at the door, not of the clergy or the corporate Church, but of the persons directly concerned.

It is a further question, and one more difficult to answer, whether the state can penalize evasions of the spirit of its marriage laws. To impose legal penalties on adulterous relations, except as regards the woman, has always been a doubtful and difficult task. It is well known that the punishment of the

[1] In support of such considerations I may refer to the remarks of Eulenburg (Senator and Kaminer, *op. cit.*, vol. ii, pp. 915ff, 935).

adulteress has been often undertaken, and there is sufficient record of acts of vengeance performed by the injured husband or his relatives on the adulterer, such as are referred to on another page. Of the same nature is the legal provision by which the injured husband can claim damages against his wife's paramour. But history has record of another class of penalties for adultery, based on a different principle from that of the above, namely, that adultery is punishable by the community as an injurious breach of moral order. Howard illustrates this principle from Roman legislation, and from the older laws of England and the United States.[1] It is arguable that adultery might again be penalized by the state, for the good of the community. It would seem that the law, instead of leaving to the injured partner, as a supplement to divorce proceedings, the option of preferring a claim for damages against the invader of his rights, might reserve to itself the power of visiting the offense with some punishment consonant with modern ideas of justice, as at least an indication of society's corporate disapproval. For not only is it the general function of the state to prevent and correct sexual misdemeanors, but it belongs to it also to punish the non-fulfilment of contracts duly entered into. By this means the community would enter its protest against adultery more effectively than by a vague and frequently impracticable social condemnation. The law, too, would take impartial account of the special circumstances of particular cases. It is true that the question of penalizing adultery on this wider principle is highly complicated; it is true that Acts of Parliament are but indifferent moral instruments and limited in their operation; and that legislative experiments hitherto made for the suppression of adultery have had dubious success; but it does not seem established that no improvement can be effected in the present policy of letting each drama of conjugal misery in which adultery is a factor, and in which a divorce case is one of the acts, work itself out thereafter in unnoticed and almost haphazard fashion. But the full consideration of this part of the problem belongs to legal experts.

[1] Howard, *op. cit.*, vol. ii, pp. 32, 79, 169ff.

CHAPTER XIII.

Forbidden Degrees.

Origin of Sexual Repulsion—Attitude of Christianity towards Incest—Forbidden Degrees, History of—Matriarchate and Patriarchate —Ideal Unity in Marriage—Marriage with a Deceased Wife's Sister Considered.

The repulsion felt toward marriage within certain degrees both of consanguinity and of affinity has, according to Westermarck, an origin which may be briefly stated as follows: "Generally speaking, the feeling that two persons are intimately connected in some way or other * * * may give rise to the notion that marriage or intercourse between them is incestuous." It is, of course, in the first instance, in households that this intimate connection is found. Westermarck in his great work on marriage gives many and various examples of the application of this principle.

As was to be expected, this principle found a place in the scheme of Christian ethics; and in the history of Christianity it has been largely extended, in the light of the ideal teaching of Jesus Christ on marriage; its most remarkable extension being the bar to marriage arising from *cognatio spiritualis*. The necessity has arisen from time to time in Christian history of revising and curtailing the prohibitions derivable from this principle. A large section of modern opinion, not satisfied with the amendments already made to the list of prohibitions formerly recognized, demands further revision.

Former revisions of the forbidden degrees give a certain precedent for further progress in the same direction; precedent, however, which is not to be incautiously followed, inasmuch as many Christian thinkers, speaking with a deep sense of responsibility, have maintained that, so far at least as the Church itself is concerned, its right of revision does not extend to those prohibitions which have a definite Biblical sanction.

It is further largely maintained that to this class of prohibitions must be added a few others contained by obvious implication, though not verbally included, in the Biblical list.

How far this latter contention is sound is a question which modern Christian thinkers may legitimately take into consideration. Is it out of harmony with a reverential estimate of the Divine word, to require the excision from the ecclesiastical prohibitory code, not indeed of any of those prohibitions which the natural development of human moral instincts and revealed Divine approval both support, but of certain of those which receive a less definite sanction? Are Christian believers justified in demanding that their consciences be relieved of yokes which are of authoritative human, but which may not be of Divine, imposition?

The further question whether Christian opinion, even if it accepts a moral obligation for Christian society itself, is always justified in forcibly requiring its observance from people who are differently persuaded, must be discussed before the close of this chapter.

Of the small class of prohibitions the retention or abolition of which form, as has been said, legitimate subjects of Christian consideration, modern interest centers round the question of marriage with a deceased wife's sister. The prohibition of marriage within this degree of affinity is neither supported nor discountenanced with any definiteness in the Bible. On the one hand, the inference that marriage with a deceased wife's sister is wrong was not seemingly made at the date of the "Code of Holiness" itself;[1] for such a marriage, according to the best interpretation of Lev. 18: 18, is implicitly permitted. On the other hand, this fact alone does not prove that the inference, when drawn at a later stage of religious and moral development, may not be just; for conscience problems are not

[1] The Levitical enumeration of forbidden degrees belongs to a biblical document known to students as the "Code of Holiness," a series of legal enactments whose inspiring idea is the danger of outraging by unholy human conduct the Holiness of God.

always settled for Christians by the letter of Holy Scripture. The Christian Church has proceeded analogously in the case of other prohibitions, forbidding, *e.g.*, marriage between an uncle and niece or between a nephew and the widow of his maternal uncle. Such prohibitions do not rest directly on the authority of the book of Leviticus. The "Code of Holiness" itself does not contain them. But it is contended that the principle of the ideal unity is discoverable in embryo in the "Code;" and it is argued that the acceptance of this principle compels by a logical process the further acceptance of the prohibitions referred to.

It must be considered presently whether this logical process is wholly sound. But first, in order to understand the development of religious, including Christian, opinion on marriage prohibitions, we must study this part of the "Code of Holiness" in relation to its history. The marriage prohibitions of the "Code of Holiness" and the principle upon which they are based can only be rightly estimated when taken in historical relation to the ideas in the atmosphere of which they were formed. Long ago St. Thomas Aquinas noted—his words seem to give an anticipatory support of Westermarck's position—that "the Ancient Law, *i.e.*, the 'Code of Holiness,' in forming its marriage prohibitions has a special regard to cohabitation as requiring to be safeguarded against lust, declaring forbidden those persons to whom sexual approach was the more easy from the fact of their being members of the same household."[1]

The Christian Church, apparently finding this principle inadequate, established another on which to base further prohibitions. This was the *multiplicatio amicitiæ*.[2] "A secondary object of marriage is the drawing of mankind together and the multiplication of friendship; inasmuch as a man stands to his wife's relations as he does to his own. Consequently damage would accrue to the multiplication of friendship, if anyone were to take to wife a woman related to him; because out of this

[1] Suppl. Pars., iii Sum. Theol., Qu. LIV, art. 4, *ad fin.*

[2] *Id. eod. loc.*, art. 3.

act no new friendship would originate to anyone through the instrumentality of the marriage."

This new principle is more subtle and artificial than the former one; its workings are less easily grasped; and in order to work out the problem before us, we must go behind the mediæval theory, and start from the historical principle underlying the prohibitions in the "Code of Holiness."

Originally, relationship, to be effective in causing sexual intercourse to be tabooed, must involve habitual intimacy, close membership in the same household from infancy. The family was the unit of primitive society, and the family might be either patriarchal or matriarchal in form. Out of the family, dwelling together in one household, develops the wider conception of the clan.

Whether, in the history of mankind at large, the patriarchate or the matriarchate is the older institution, is still debated; but in the section with which we are here particularly concerned, the older Semites, so far as the history of their social evolution is known, the matriarchate is the form of the family which comes first into view.[1] Kinship was reckoned through the mother; and there was no bar to marriage in the male line, except probably that a man could not marry his own daughter.[2] But at the date of the codification of the Levitical laws, the matriarchate had given way to a newer institution, that of the patriarchate. Consequently, we trace the influence of both these institutions in the "Code of Holiness." The flesh of a man's flesh (*she'er b'saro*) was (*a*) his immediate blood relations through male or through female descent; (*b*) the wives of his nearest male kindred, sexual union with whom involved the symbolical profanation of what a man ought to regard as sacrosanct, the sexual rights of his near male kindred. The woman over whom those sexual rights had once been exercised, even though, owing to her husband's death, they were now non-

[1] The earliest form of marriage mentioned in the Bible is described in terms which recall the matriarchate. W. Robertson Smith, "Kinship," pp. 176, 177.

[2] W. Robertson Smith, "Kinship," p. 163.

existent, had been rendered sacred by their touch.[1] This idea, which manifestly has its roots in the patriarchal system, justifies to ancient, and in some degree to modern, ways of thinking, such a prohibition as that referring to a deceased brother's wife, union with whom would not be objectionable on physiological grounds; for it would involve no question of inbreeding. But it is condemned by the ethical requirements of the patriarchal family. And the "Code of Holiness" upholds these ethical requirements. *(c)* A third class of prohibitions concerns certain women closely related by affinity, who were at one time actually, and at a later time were regarded as potentially, intimate members of the same matriarchal clan or even household, as a man at his marriage; and thus, on Westermarck's principles, would be taboo to that man.

To uncover the nakedness of a mother, sister, mother's daughter, wife's mother, and wife's daughter, did not in every case involve disrespect toward the sexual rights of some near male kinsman; nor do we estimate the offense sufficiently by referring it vaguely to instinctive sexual repulsion originating in the idea of domestic intimacy. Its illegality had a further

[1] The thought will occur here that the acceptance of this view involves a condemnation of any and every repetition of marriage on the part of woman, as implying a symbolical profanation of her former husband's sexual rights. That such a condemnation has existed, and has exercised great influence in the history of human sexual relations, is indeed amply proved by Westermarck (2d Ed., p. 125ff.). Many peoples have accounted, and many do still account, the remarriage of a widow to be an insult to the memory of her former husband, without regard to the heaviness of the yoke thus imposed upon the conscience of the woman. But neither Hebrew nor Christian thought endorses this notion in its entirety; nor discountenances in any general or unsympathetic way the remarriage of widows. It is only in the smaller field now before us—the projected remarriage of a widow with one of her deceased husband's own near relations—that the best Hebrew ethical thought makes use of the notion which has had so extensive an influence elsewhere. And even in this field exceptional circumstances—in the case of levirate marriage—might occasion the supersession of the notion that the marrying of a brother's widow was a symbolic dishonoring of the dead brother's nakedness.

definiteness derived from the recognition of what was true and holy in the matriarchate. This class of prohibitions illustrates in some measure the personal rights of woman. For the matriarchate, even if, as some have maintained, it did not in its origin imply consideration for women, but rather the reverse, must none the less have tended to emphasize the social importance of woman, and gradually to surround womanhood with reverence and esteem. A sexual union of a man with his mother would be not merely a symbolical outrage on his father's sexual rights; it would be an outrage on her own womanhood, sanctified in respect of that man by the relation of maternity.

It is evident, therefore, that the Levitical prohibitions are drawn up on the basis of a coalition of early ideas derived from both the matriarchate and the patriarchate.[1] It is further to be noticed that at the date at which the "Code of Holiness" was drawn up, the importance of the individual was increasing relatively to that of the family. It is this fact which accounts for the absence in the prohibition of marriage between a widow and her late husband's brother, of allusion to the exceptional case of levirate marriage.[2] And although, as we have seen, it is the taboo of domiciliar cohabitation which gives the primary impulse to these prohibitions, yet the formation of a wider conception of effective relationship is already evident than one which refers it to such cohabitation.

Thus the forbidden degrees in the "Code of Holiness" exert an educative influence in the direction of the ideal unity of man and wife. Effective relationship gradually becomes defined in the direction indicated by the ideal unity. This doctrine is no late ecclesiastical fiction or pious imagination. It meets us in the early legend of the formation of woman. "Ideals," says Dillmann, commenting on Gen. 2:24, "are here set before us, the realization of which is a concern for the further movement

[1] Here we observe the ethical superiority of the Levitical incest prohibitions to those of Hammurabi (sections 154-158), which reflect a patriarchal condition of society, and are based on regard for the sexual rights of the male.

[2] Driver-White, on Lev. 18:16, in Haupt, SBOT.

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of history."[1] The ideal unity is without hesitation approved by Christ as the perfect expression of the Divine Will, and it is sufficiently prominent in the New Testament teaching on marriage. But not all the possible consequences derivable from this doctrine are adopted by the "Code" itself, or commend themselves to the enlightened moral sense of mankind. These consequences, when reviewed in detail, must be interpreted and estimated in relation to other human needs and obligations. Neither does the emphasis laid by our Lord and the New Testament writers on the ideal unity guarantee the correctness of all the inferences subsequently drawn in respect of marriage prohibitions. The passage from Genesis in which this unity is symbolized is quoted in the New Testament in discourses on the durability of marriage and conjugal fidelity. It must be used with caution in elucidating problems of affinity. In post-biblical times Christian thought, working from the starting-point of the ideal unity, discovered a large number of forbidden degrees which later Christians, reverting to the wiser spirit of the "Code of Holiness," repudiated.

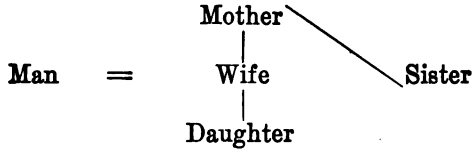
Having considered the basal principles and the animating spirit of the "Code of Holiness," it remains to look more closely at the question of marriage with a deceased wife's sister. The prohibition of such a marriage is certainly derivable in logic from the doctrine of the ideal unity, and is so far potentially contained in the "Code;" but there remains, as has already been hinted, the further question, whether it is right in practice to press logic to the extent of forming that prohibition, and whether such a prohibition is necessary for the conservation of holiness. In this doubt we find the origin of the comparative leniency in disciplinary treatment extended by one or two of the early Church councils to people who had contracted such marriages. Bishop Gore in a recent discussion in Convocation inferred from this leniency that marriage with a deceased wife's

[1] *Cp.* also W. P. Paterson in Hastings's "Dictionary of the Bible," *s. v.* "Marriage," vol. ii, p. 265. "According to the antique mode of thought, to say that the first man had one wife only, was as much as to say that monogamy was the ideal system."

sister was not considered by early Christian society as contrariant to the law of God, but only as deserving to be followed by some form of discipline. This seems a loose way of describing the position. Dr. Moberley more justly argued that the imposition of discipline, however lenient, implies the abstract acceptance of the principle revealed in God's Word, the ideal unity affected in marriage; and thus implicitly condemns the marriage in question as contrary to that Word. But the noticeable lack of emphasis in the decisions of the early councils reveals the existence of perplexity and hesitation about the application in detail, in regard to the marriage of kindred, of the principle of the ideal unity.

The "Code of Holiness" forbids a man to marry his wife's nearest kin in the ascending and descending line; because to form a sexual union with either her mother or her daughter would be to violate directly the principle of the matriarchate, to ignore completely the validity of descent through the female line. A peculiar sanctity surrounded her of whose flesh and from whose womb had come the woman whom a man chose to be his wife; and any female issue of the wife's womb was in like manner directly of the wife's flesh, and therefore taboo to her stepfather.

But the wife's sister stands at a greater distance from the husband. She is not so directly of the wife's flesh as the nearest female kin in the ascending and descending line. The relationship in her case travels round two sides of a triangle, instead of over one line, as in the case of the mother or the daughter.



Moreover, the fact that at the date of the drawing up of the "Code of Holiness," Hebrew society reckoned descent no longer through the mother, but through the father, caused a

man's wife's sister to remain part of a different household from his own; for the man was not received into the woman's household, as under the matriarchate, but she into his.[1] Consequently, after the decease of the wife, neither any breach of physiological law, nor any potential infraction of a near male relative's sexual rights, still existing in idea, nor any marked outrage on instinct, is caused, so far as the man is concerned, by marrying the sister.

So far it can hardly be said that the teaching of the "Code of Holiness" favors the notion that marriage with a deceased wife's sister is an actual outrage on the ideal unity; granting, as we may do, that principle to be discoverable in embryo in the "Code." But there are, further, ethical considerations having their root in the responsibility of the *woman* in regard to the character of a sexual union. If it is indecent and immoral for a man to ignore his late brother's sexual rights over a woman by marrying the widow, is it not, by parity of reasoning, indecent for a woman to marry a man in regard to whom her departed sister had recently exercised such rights? In answering this question we must observe that there was no doubt a time in Semitic society when no such consideration as this would have presented itself to the Semite mind. In the parallel case—that of levirate marriage—the man who married the childless widow of a dead brother did not despise, but rather fulfilled his brother's sexual rights; and probably enough, the woman consenting to become the wife of her sister's widower, was at one time thought of as honoring, rather than as dishonoring, the memory of the sister.

But as the family ceased to be the all-important social idea, and the rights and responsibilities of the individual came into fuller view, the union of a man with his brother's widow came to be looked on as an unholy dishonor done to the memory of a sacred tie. And woman as well as man, though not perhaps to the same extent, is considered, even at the date of the "Code of Holiness," to have both rights and responsibilities in forming

[1] Driver-White, on Lev. 18:18, SBOT.

a sexual union. For her, as well as for man, to see forbidden nakedness is unchaste and merits condign punishment.[1] The sexual rights and responsibilities of woman are recognized yet more clearly in the Christian moral system;[2] though many moralists, including apparently the Bishops of the Lambeth Conference, will not allow her responsibilities at any rate to rank with those of man.

Hence, although valid arguments are not all on the side of the traditionalists in this matter, it is by no means without reason that Christian thinkers have largely drawn the inference that marriage with a deceased wife's sister, if not flagrantly opposed to, cannot be held to be in complete accord with, the spirit of the "Code of Holiness."

Moreover, the arguments of social inexpediency commonly urged against the legalizing of marriage with a deceased wife's sister—that a modest sister-in-law could not take care of her brother-in-law's household after the death of his wife, or make long visits to her sister while living; that some wives would grow jealous of their sisters; that endearments between relations by marriage would become irregular[3]—are not decisive, but neither are they valueless. Those who would maintain the prohibition in England have recently endeavored to press these arguments—perhaps rather more than they can bear. It has not been shown, so far as the writer knows, that the refusal to make the principle of the ideal unity in marriage cover the prohibition of marriage with a deceased wife's sister is fraught with general immoral consequences. The writer has been unable to get evidence in the Australasian Colonies bearing on this point. The suggestions common in polemical literature on this subject, that wives would frequently be jealous of sisters, and that adulteries with the latter are more probable when the fear of incest is removed, are of the nature of speculation. The present writer further considers that there is a need of

[1] Lev. 20:12, 14, 17, 20. For the sexual rights of a married woman, cp. Ex. 21:10.

[2] I Cor. 7: 4.

[3] S. B. James, in "Guardian," June 5, 1901.

additional proof before the frequent assertion that marriage with a deceased wife's sister is in demand mainly in the upper classes, and that the middle and lower classes are generally opposed to its legalization, becomes acceptable. He feels doubtful whether this conscientious opposition exists, whether at any rate it is widespread among the lower classes. A case known to him, that of a widowed farmer, a churchgoer and to all appearance a well-conducted religious man, who proposed to two of his late wife's sisters in succession, without seemingly being conscious of any moral unfitness in such a proceeding, may be representative of a more or less general lack of disapproval of such marriages in that class.

On the other side it must be said that in spite of what is frequently urged in reference to possible suffering caused by the absence of legal sanctions for marriage within this degree, there does not seem to be such a call to sympathize with a man enamored of, yet precluded from marrying, his late wife's sister, as may exist in the case of one who is sexually separated from his living wife, yet forbidden to remarry. A British statesman in the House of Commons expressed a view of the traditional position for which its supporters have as good a right to claim the sanction of common sense as their opponents have for their own arguments on the side of change: "Are there not women enough in the world, that a man should want to marry his deceased wife's sister?" No question arises in this dispute (so far at least as the man is concerned), as it might easily do in regard to divorce, of an intolerable yoke imposed on the sexual nature by ecclesiastical and civil law. It is not as if the prohibition to marry the deceased wife's sister involved a total deprivation of reasonable sexual gratification, and finally destroyed the sex life.

All things considered, the conclusion seems justified that from the point of view of the reverent and enlightened Christian conscience, the relationship of the wife's sister to the husband is of such a character as to render marriage with her unbefitting, inconvenient in the strict sense of that word. It is not so manifest an outrage on holiness, or so flagrant and

reckless a breach of the principle of conjugal unity, as to be deserving of epithets implying a severer condemnation. The principle of sacramental unity in marriage is of final significance for Christians;[1] and that principle, though it does not make the said relationship so effectively and decisively prohibitive of marriage as several other relationships, yet gives it a prohibitory character which cannot be altogether ignored. As therefore in the matter of divorce, so here, we maintain that it is the right and the duty of the Church to uphold that principle before her own members, and to obtain for it as wide an acceptance as possible. But the further question arises whether the method adopted should not be rather moral and intellectual suasion than legislation. It is true that the legislature of a country the majority of whose inhabitants are professed Christians ought certainly, and might be expected, to be in sympathy with Christian ethical opinion on any point where that opinion is practically unanimous and decided. For example, neither Christian morality nor, generally speaking, civilized legislation influenced by Christianity permits bigamy or polygamy; because although, as some even among Christian thinkers have held,[2] objections of some force may be found against the wholesale moral condemnation of polygamy in the history of mankind; and although there is record of temporary compromise made by the Christian Church with regard to plurality of wives (*e.g.*, in evangelizing polygamous communities of savages), yet the practically unfavorable influence and the inferior ethical aspects of polygamy are sufficiently clear to cause it to be discountenanced, as being by contrast with monogamy dishonoring to God and hurtful to the interests of man. It might even be urged—taking a concrete instance—that the New Zealand Legislature by legalizing in 1900 marriage between a woman and her deceased husband's brother, displayed an unmeet want of sympathy with instructed Christian opinion; for in the "Code of Holiness," which is certainly

[1] Watkins, "Holy Matrimony," p. 654.

[2] Westermarck, *op. cit.*, p. 434; Howard, *op. cit.*, vol. i, p. 390.

viewed by Christians as a Divinely inspired document, such a marriage is definitely forbidden; and the whole history of this prohibition, and of its acceptance by the Christian Church shows that its roots lie deeper than the merely contemporary social usages and ethical conceptions. In communities where descent is reckoned through the male line, and where consequently the wife is thought of as taken into her husband's household, not *vice versâ*, the sexual union of a woman with her deceased husband's brother must assuredly be more distasteful than the converse case. But on the question of marriage with a deceased wife's sister, it need hardly be a matter for surprise if the modern state does not see eye to eye with the Catholic Church; even though the view of the Church is, as it would seem, on the whole the preferable view. On a point about which there is so much difference of opinion even among Christians, and in regard to which the inspired Word itself does not give perfectly clear guidance, it is at least questionable whether the dictum of the Church—however pure and right it may be ideally—should be enforced by the methods of human legislation. Thus we are brought finally to the position taken up by many of the Anglican clergy, and enunciated by Canon MacColl in the "Guardian" newspaper. Speaking of the "chaos of marriage laws" in the British Empire "all sanctioned by the state," he pertinently asks, "how can churchmen expect to be able to insulate one particular Christian law and rivet it on the necks of multitudes who own no allegiance to the Church, or even to Christianity?"[1]

Quite a number of people admit that these marriages do not take place on the high level of reverence and self-control required by the Christian ideal of marriage, yet object to their non-recognition by the state. A speaker in a recent meeting of the English Church Union censured this position on the ground that it implied an inadmissible ethical theory of "first and second-class marriages;" in other words, that the celebration of marriage on a visibly lower level than the Christian ideal could not be tolerated. This objection does indeed hold good

[1] "Guardian," June 12, 1901.

when considered in its proper relation, *viz.*, to Christian ideals. The Church recognizes certain impediments of marriage; and unless they are separately disproved, they remain equally valid in fact, even if not equiponderable in ethical importance. The Church cannot itself act on a principle of ethical differentiation of marriages. The Christian conscience cannot allow the influence of a visibly imperfect doctrine—one that does not fully satisfy the enlightened moral sense—in regard to itself. But the above objection loses in force when prematurely introduced into the midst of the as yet inevitably lower ethical ideals of the modern state.

What the Church has everywhere a right to require is that there shall be no compulsion upon her clergy in the matter. They should not be forced either to perform the marriage ceremony for such unions, or to lend the consecrated buildings of which they are in charge for any such function. They should not be penalized if they temporarily require from members of their congregations who, by the use of the civil ceremony, have contracted such marriages, a disciplinary abstention from the Holy Communion.[1] Finally, it belongs to the teaching office of the Church to lay before society those reasons, based on the holy doctrine of the ideal unity, and on considerations of social expediency, which should assuredly cause any Christian man or woman whose mind is receptive of spiritual teaching on marriage, to seek elsewhere than so close at hand the rational gratification of the sexual longing and the just development of the sex life.

[1] It is noticeable that a defender of the legal prohibition in England ignores this aspect of the matter. See "Marriage Law Defense Union Tracts," No. xxxix, p. 29.

CHAPTER XIV.

The Sexual in Art.

Condemnation of Erotic Art Considered—Classical Art—The Nude —Zola's View—Art and Word-painting—Indecent Pictures—Legislation.

Frederick Robertson, in a passage which Major Seton Churchill [1] quotes with approval, reflects forcibly upon the sensuality produced among the ancient Greeks by their own works of art. It is undeniable that the sexual, in forms most alluring to the carnal instinct, is extremely prominent in the Greek art of certain periods; and that erotic art progressed in Greece and Rome along a line of moral degeneration. "It was especially Scopas of Paros and Praxiteles of Athens, about one generation after Myron and Polycletus (*i.e.*, in the fourth century B. C.), who gave the reflex of their time in their productions. Their works expressed the softer feelings and an excited state of mind, such as would make a strong impression upon and captivate the senses of the beholders. * * * The legendary circles to which most of their ideal productions belong are those of Dionysus and Aphrodite, a fact which also shows the character of the age. Cephissodorus, a son of Praxiteles * * * made his art subservient to passions and sensual desires."[2]

Later on, the same evil comes to view in Roman society. Cicero and Pliny mention "libidines"—indecent pictures and basreliefs—as used to adorn Roman villas and furniture; and such pictures are found in the villas of Pompeii. The evidence does not, indeed, fully support the assertion of Frederick Robertson, that *in the judgment of the heathen themselves*, erotic art, and particularly the nude in such art, was responsible for the sexual corruption and excess prevailing in their society. This consciousness did not, at any rate, press heavily upon the best

[1] "Forbidden Fruit for Young Men" (6th Ed.), p. 190.

[2] Smith, "Smaller Dictionary of Antiquities," *s. v.* "Statuaria Ars."

minds among the Romans. The great satirists do not make nude art one of the objects of their animadversion. Pliny's[1] reference to the fact that the nude in art had a Greek source; ancient Roman statues being draped—"togatæ"—is not made in a tone of reprehension. Livy[2] and Sallust[3] record the importation of Greek works of art into Rome; regretfully enough, but not in such terms as to imply that they had specially in mind the harm done to sexual morality by such importations.

The historical instances in which the sexual, and particularly the nude in art, seem to be necessarily accompanied by abnormal sexuality in society, do not justify us in condemning, without more ado and without qualification, the use of the nude. Indeed, it must be remembered, in passing, that the nude in any given production, is not necessarily the erotic. Rodin's "Le Baiser" is a group both erotic and nude; the "Renunciation of St. Elizabeth" is a picture in which the nude is used, but it is not erotic. Nor may we hastily conclude —in the case of art which is certainly erotic, and which employs the nude—that this latter element is inevitably immoral. It is the artist's province to represent human life, its good and its evil. He cannot, therefore, wholly and on all occasions eschew the nude; though doubtless a heavy responsibility rests upon him for his method of using it. Human life cannot always be represented draped, either in literature or in art. The biblical story, itself the mirror of life as life is, cannot find adequate expression on canvas or in marble if the nude and the sexual be tabooed.

If it be granted that erotic art, even in its best and purest forms, appeals to and in some manner arouses the sexual instinct, it must not be too readily inferred that such appeal magnifies harmfully or depraves the instinct. Its aim may be to impress society with the beauty and purity of true erotic pleasure, such pleasure as is a legitimate object of men's aspiration. Zola points out ("Fécondité," p. 50) that the erotic art

[1] Nat. Hist. xxxiv, 10.
[2] Nat. Hist. xxv, 40.
[3] Cat. II.

of the Renaissance reflected sexual health and vigor. Conversely, it must have contributed to the formation of right and healthful ideals in the sexual relation.[1]

The ethics of erotic art really differ in no way from those of erotic literature; for the nude may be as vividly represented by word-painting as on canvas. A peculiarly rich and beautiful specimen of such word-painting finds a place in the Canon. Let the Song of Songs be compared with the Second Idyll of Theocritus. In realistic sensuous word-representation of the nude the inspired poem is the superior. What differentiates it from the powerful Greek love-poem is the ethical motive which elevates and directs it. The poem of Theocritus is purely sensuous; the pulse of desire throbs fiercely in every line. It is an erotic word-picture in all the beauty of nudity. So too is the Song of Songs; but here the current of passion is directed and controlled by the monogamic teaching of the poem. Some passages in the Song might indeed give a wrong impulse to a mind which was too ignorant, coarse or perverse to learn the real lesson of the Song; but no one would venture on that account to wish the Song less perfect, or less glowing as a specimen of inspired erotic literature.

Similarly, a picture, or a group of statuary, if it contain a right conception and a pure motive, is not necessarily immoral because it is erotic, or because it contains the nude. That in some minds it may evoke dangerous emotions is an accident to which as we have seen, the Song of Songs—an analogous creation, in another sphere of activity—is equally liable.

Hence, it seems that the artist's responsibility to society touches his erotic conception, rather than the accidents of its expression. If the group or the picture conveys an immoral idea, or represents, in a manner of approval, an immoral subject,

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[1] Havelock Ellis shows that in times when maternity was regarded with healthy sentiment, the prevailing ideal of womanly beauty emphasized that function. Frequently there has even come into vogue an artificial exaggeration of the secondary sexual characteristics expressive of maternity. (H. Ellis, "Studies," iv, pp. 164ff.)

it stands condemned; it becomes a vehicle of false and pernicious teaching; and the beauty of its execution does not redeem it.

In a society where nude art becomes excessively popular, it is indeed probable that the ethical element in such art will be frequently left out of account. The reasons which justify, and at the same time direct and restrain, erotic art will cease to have their due weight. Hence, practically, the *excessive popularity* of the nude is a dangerous symptom, one of which should be counteracted by educational and other influences. Many productions may be on a low plane of morality, though on a high plane of art. They may be beautiful, but purely sensuous. Others, again—and these, perhaps, do the major portion of the harm attributed to nude and erotic pictures—are at once artistically mediocre and morally pernicious. The sale or exposure of such pictures, indecent both in idea and in execution, in shop windows, in mutoscopic exhibitions, and elsewhere, certainly call for the application of restraint. The kernel of difficulty in the matter is the definition of an immoral picture. In erotic art and literature the line of demarcation between the moral and the immoral becomes, to those who lack insight into an artist's aims and motives, at times finely drawn. What there is of evil in the motive and purpose of a picture may be so skilfully posed as to bring the picture just out of the range of any legal prohibition. And the difficulty—it may almost be said, the practical impossibility—of exercising over erotic pictures, when on a high plane of art, a wise and just censorship, renders it the more imperative that the censorship of such pictures, even in a lower class of art, should never be open to the charge of ill-advised and hasty prudery. A suggestion of Major Seton Churchill that censorial powers should be delegated by municipalities to some fit person, with a view of checking the exposure of such pictures, might not infrequently result in a harassing and fussy oversight. At any rate, it would be better to have a board of three or four persons than a single censor; and exhibitors or salesmen affected by the censorship should have a right of appeal.

On the whole, it is not well to exaggerate the importance of the "indecency" of pictures as a cause of impurity. Such pictures are rather a symptom than a cause of sexuality in a society; a symptom, indeed, with a certain reactive power. At all events, the allegation of such indecency should be made only after careful and thoughtful observation. There was much significance in the answer recently made by the Home Secretary in the House of Commons to the question whether the government intended to take steps to suppress indecent mutoscopic exhibitions—that he had walked certain parts of London for hours in the vain search for exhibitions that could properly be thus described.

The New Zealand Act of 1892, which makes liable to penalty the exposure of any picture or written matter which is of an indecent, immoral, or obscene nature, or which the court shall be satisfied is intended to have an indecent, immoral, or obscene effect, and the English act of similar purport though somewhat less careful expression, seem to afford proper machinery for the purpose for which they are devised. Probably a discerning administration of such existing acts would provide the necessary safeguard to public morality, so far as this particular danger is concerned. Such an administration can only be secured by the education of public opinion; and it has therefore been thought worth while in this essay to attempt to indicate the grounds on which the condemnation or toleration of an erotic picture must ultimately rest.

CHAPTER XV.

On the Nature and Ethics of Impure Language.

Language and Convention—History of Dirty Words—The Test of Motive—Horace and Juvenal—St. Paul.

This is a part of our subject which has at length begun to receive systematic and careful attention at the hands of Christian moralists. A society has been formed in England to redeem conversation from blasphemy and impure sexuality.[1]

Very often it is difficult to see the basis of our popular notions of what constitutes impurity in language. Why should one word be generally considered a coarse and bad word; and another, meaning precisely the same thing, be considered a harmless and legitimate word? It is at bottom to a large extent a matter of convention. Modern society has retained for its polite use various words and phrases expressing certain things, acts, or ideas; and has declared that other words and phrases, expressing just the same things, are fit only for schoolboys and very vulgar, uneducated people. The process, here described, the evolution of convention in language, has been going on in other languages on a much larger scale than in our own. Mankind in its primitive state already learns to set apart groups of words expressing the phenomena of sex, for special use by particular classes in the community; or by one sex to the exclusion of the other.[2] In the Japanese vocabulary there is a whole set of men's words, and another of women's words. The man's

[1] In his sympathetic account of the hard conditions which favor the growth of immorality in the country districts of England, Richard Jefferies notices the power for general demoralization possessed by the random coarse word ("The Toilers of the Field," p. 134).

[2] The natives of Polynesia and Queensland are said to have a decent and an indecent vocabulary. (Havelock Ellis, "Studies," ii, 9.) See further, for the influence of sexual convention on language, Crawley, "The Mystic Rose," pp. 46ff.

word for food, for instance, is not the same as the woman's; and a woman is considered a very vulgar woman, if she uses the man's word. This is one of the developments of convention. And it has been curiously continued. In the language of civilized nations, ancient as well as modern, there is a secret vocabulary, a crowd of strange words which live underground like the moles, or in the darkness like the bats, and which seem quite startling and outlandish, if by any chance they find their way into print. Such words are found in the Hebrew Bible. The Q'ri, in two or three places, being shocked at certain vulgar words used by the K'thib, substitutes politer words. No doubt these vulgar words have often a very interesting history behind them. They were not always slangy, and shocking, and disreputable. Words have a life-history, like people; and if one possessed the philological learning requisite to find it out, what a long and strange and eventful history some of our vulgar words would be seen to have. Our coarse words have often led lives like those of our coarse, outcast women. They were respectable once. They took their places among the other words in the language. And gradually they have dropped into a fallen, degraded state. It has come about more by the ill-usage of society than by vice inherent in the words themselves. The words would not be coarse now, if they had not for generations past been coarsely used, dragged in the dirt, and flung about with all sorts of evil motives, without any effort being made to reclaim them. Human society does not look far into the ethical history of words. It shows strange caprice and arbitrariness in its admission of them into or rejection of them from familiar use.

What is known as "Good Society", while it refuses to admit into its circle bad people of the lowest, coarsest type, welcomes a good many who are really just as bad, but whose wickedness is less open, less readily perceived. Here, again, it is just the same with words. Social usage does not tolerate words and expressions that are openly and impudently coarse; but it admits others which are absolutely no better either in character or in history, simply because they are rather better dressed, so to speak,—possessed of a little outward refinement.

Our consideration, then, of what amounts to coarseness in language, and what does not, is complicated by our conventional ideas of propriety. Apart from them, it seems that the test as to whether language is bad and impure or not, is the moral test of the motive and the spirit in which it is used. There are many instances in literature of very coarse language being used, and yet used in a way that could not possibly offend any right-minded person's moral sense. Juvenal, for instance, is one of the coarsest of writers; but his tone is manly, and his morality upright and severe. He employed coarse language, not because it gave him an evil pleasure to do so; but because in dealing with the subjects and the manners of which he had to write, its use was necessary and inevitable.

A writer like Horace, on the other hand, does not use coarse language to the same extent; but his moral tone is certainly lower than Juvenal's. And other contrasts of the same kind could be found in literature.

St. Paul himself, where he condemns filthiness, foolish talking, and jesting which are not convenient (Eph. 5: 4), is preferring his indictment rather against the way in which words are used, than against the words themselves. If he were condemning coarse expressions *per se,* without reference to the motive underlying their use, his words might be turned against himself; for now and then in his own epistles, his language certainly does not err in the direction of over-refinement. (Gal. 5: 12.)

In our belief in the moral nature of God we have a guarantee of the ultimate manifestation of a judgment upon speech which will pierce all our conventionalities and social hypocrisies. When people commit sins of speech of the kind alluded to here, and think of them afterward with regret, they have not to think merely of the particular word or expression used. The questions which surround its use are the more important. Was it used of necessity, or carelessly flung into conversation? Toward whom was it used, or in whose hearing? Was it intended to produce a good effect, or a bad one? Was its motive right or wrong?

It is not for every word men speak that they shall give account in the Day of Judgment. It is for πᾶν ῥῆμα ἀργόν,[1] every idle word; not for the existence in human speech of words which, however uncouth in appearance, are the natural outgrowth of human conditions; but of the circumstances which surround, and the motives which underly their use.

[1] St. Matt. 12: 36, "Werk- und" fruchtlos, unnütz nämlich im sittlichen Sinne." (Nösgen *in loc.*, Strack and Zöckler, Kurzg. Kommentar.)

CHAPTER XVI.

Sexual Perversions.

Modern Investigation of this Obscure Subject—Causes of Perversions—Sexual Inversion—Proposed Toleration of Homosexuality Considered—Masochism—Sadism.

It would be easy to make the present chapter by far the most painful and repulsive in the volume. In order to avoid this useless result, the subject will not here be dealt with in any detail. It can be fully studied in such works as those of H. Ellis, Moll, Krafft-Ebing, Féré, and Tarnowsky. Yet it is necessary to accord here a brief notice to the better known anomalies of the sexual instinct, for the reason that they are occasionally known to exist in otherwise fairly healthy and normal subjects. It by no means follows that a person is a moral leper and a menace to society, because he has, *e.g.*, a congenital algolagnic or inverted tendency. He may be generally well disposed, well principled, and religious. His abnormality may never find expression in overt act. It may be the battle of his life to control and subjugate this tendency; and he may succeed so far as to induce his sexual system to find sufficient gratification in normal and legitimate sexual relations. Therefore, the consideration of this subject does not belong solely to the provinces of the alienist and the penologist.

Of sexual abnormalities we may notice here inversion, and the active and passive aspects of algolagnia.[1] The researches of sexual scientists such as Havelock Ellis, Féré, Moll, and others, have demonstrated that not all, but some cases of inversion or homosexuality, *i.e.*, the turning in of the sexual instinct toward the subject's own sex, are due to the presence in the in-

[1] I am glad that Havelock Ellis, adopting Schrenk-Notzing's terms, points out ("Studies," iii, p. 101) the impropriety of the current names "sadism" and "masochism."

dividual of a congenitally inverted tendency. As in the lower animals,[1] so in man, occasional instances of imperfect sex differentiation are found, the result of some deficiency of nutrition in the embryo, or of otherwise incomplete processes of gestation.

It is in neurotic families with a vitiated heredity that congenital inversion and other abnormal tendencies may be expected to appear. It is not necessary that there should be visible malformation of the genitals. A defective correlation between the sexual system and its corresponding brain centers may be the underlying condition of inversion. The inverted tendency will probably be latent in childhood while the sex life is undeveloped; though even thus early, indications of an abnormal state may sometimes be discoverable. Then some event, in itself perhaps apparently trifling, some shock to the sexual susceptibilities of the growing child—a thoughtless neglect on the part of an older person of the pregnant canon, *"Maxima debetur pueris reverentia"*—or in later life a wound of some other kind inflicted upon the sexual nature, *e.g.*, a love disappointment, may give the impulse to the latent misdirection of the sexual instinct, and inversion declares itself more fully in the mind of the subject. His emotions, colored with more or less of sexuality, flow out toward members of his own sex; he becomes conscious of a physical attraction towards them which normal individuals experience only in regard to the other sex. The inverted tendency manifests itself in his sensual dreams. In less pronounced cases of inversion, normal sexuality may be

[1] *E.g.*, among cattle. See Geddes and Thomson, "Evolution of Sex," p. 41n; also the chapter on "Hermaphroditism." The existence of congenital sexual inversion among animals is not indeed as yet demonstrable (Féré, "L'Instinct Sexuel," E. T., Chapter III). We are merely observing that enough is known of the processes by which sex is determined to warrant the opinion that in isolated cases, owing to the action of some imperfectly perceived cause, the determination may be abnormal and incomplete. External signs of congenital inversion, *e.g.*, unusual shape of the pelvis or the breasts, are sometimes observable (Senator and Kaminer, *op. cit.*, ii, 701, 1047); but these, according to Moll, are rare, and to be viewed with caution (994).

experienced side by side with this anomalous form of it; but the true congenital invert feels a positive repulsion to normal sexual relations.

It must be noted, however, that the carnal impulse may not bulk largely in the invert's mind at all; the inverted tendency may be of an almost entirely emotional character; or even if a strong physical element is present, it may be kept wholly in check by the general uprightness of the invert's character, or by his high religious principles. A few of the cases described by Havelock Ellis in his book on sexual inversion furnishes a sad and impressive picture of the secret struggles of the noble-minded invert to dominate his anomalous instinct and to prevent it asserting itself in the actual course of his life.

To deal with the complicated problems connected with the origin, course, and control of an inverted tendency would require at least a good-sized volume. It is sufficient here to refer to one or two of the most obvious and important matters originating in the consideration of the subject.

First, where neuropathic conditions are believed to exist in a family, where the heredity is vitiated or over-refined, special care ought to be taken to keep the sexual development of members of that family free from dangerous influences. Additional reasons exist in such cases for observing the general precautions which should attend the growth of the sex life in the child, and which have been dealt with elsewhere in this volume. Inversion in the adult is sometimes preceded by an algolagnic tendency in the child; consequently parents and guardians should beware lest by their treatment and punishments of the child they strengthen the algolagnic instinct.

One result of the study of sexual inversion has been the suggestion, boldly put forward by some modern scientists, that the attitude of the law as existing in European countries, should undergo a change. It is argued that where the invert is not responsible for his abnormality; where, owing to the congenital misdirection of his instinct it is impossible for him to obtain the normal development of the sex life, the legal ban should be taken off his cohabitation with one of his own sex, provided that

in such cohabitation public decency was respected, and that the invert had not resorted to compulsion or the seduction of a minor, as a preliminary step to such cohabitation. It is pointed out with considerable force that the refusal to allow a true invert to follow his inclination may be harmful in a general way to his physical well being—we have already seen that the constant suppression of the normal sexual instinct may react unfavorably upon some nervous organisms, and we cannot but conclude that the same result may be reached in some cases of the suppression of the abnormal instinct—and that in consequence the power of the invert, who may be of intellectual capacity above the average, to perform his life's work, may be seriously impaired. In short, it is contended that in the light of increased modern knowledge of the conditions of inversion, the law should no longer undertake the wholesale abolition of homosexual relationships, but their strict and judicious regulation.

In estimating these contentions, it will be well in the first place to glance at the references to homosexuality in Holy Scripture. In the emphatically adverse judgments pronounced by the Israelite nation and the Christian Church, those two communities which have had on the whole a deeper insight into religious and ethical conditions than other parts of mankind, homosexuality does indeed appear, not as a phenomenon to be considered *in se*, but amid the worst surroundings of excess and license; and these factors must be taken into account in forming an estimate of the intense moral indignation displayed in the Bible against the recorded manifestations of inversion. Had the Biblical writers been able to regard homosexuality as modern science is forced to regard occasional instances of it, solely as an anomalous sexual phenomenon originating in congenital conditions and unattended by license or violence, their tone must have undergone some modification; but for all that it is doubtful whether they would have approved, in any circumstances, the legal or social toleration of homosexuality.

It is further true that the general history of homosexuality in humanity does not present us with a uniform social condemnation of it. Primitive communities located amid a defective

food supply were driven to adopt various expedients—female infanticide, sterilization of the genitals, and perhaps homosexuality —by which the increase of population could be checked, while the gratification of the sexual instinct was allowed. But it does not seem that these expedients were common among primitive peoples, or regarded with favor by them;[1] or to put the matter in a different light, it must be said that the general toleration of homosexuality or other birth-regulating expedient by a community, as a means of escape from the necessity of increased effort, is indicative of a deterioration in the moral purpose of that community. No healthy, progressive people could for long regard homosexuality, even in its most favorable aspects, as anything but an unsatisfying, and from the point of view of social welfare, unsafe method of developing the sex life.

In fine, although inversion may, in the case of some abnormal individuals, be the sexual law of their being, yet it is a law, as it were, wrongfully imposed upon them, an alien law that violates the ordered scheme of nature, the correlation of the anabolic and katabolic principles manifested in the two sexes, a law against which they, as units in the system of creation, are morally bound to rebel.[2] No student of sex would contend that a person with an active or a passive algolagnic instinct ought to accept those abnormalities and allow them to develop. It is his part to combat and suppress such tendencies, even at the cost of severe inward strife and suffering. That some persons, inverts by nature but none the less possessed of high principles and strong religious convictions, accept and act upon this view of their abnormality, appears from certain of the cases cited by Havelock Ellis. Their struggle with their besetting homosexual inclinations may either result in a redi-

[1] See Westermarck's discussion of infanticide, "Hum. Mar.," pp. 311ff.

[2] *Cp.* the remark of Moll (S. and K., *op. cit.*, ii, p. 990): "The circumstance that nature must have had some definite purpose in view when creating homosexuality does not exclude the notion of its morbid character."

rection of the sexual instinct into its normal channel, or it may have a still nobler issue, the moral purification of their lives by the effort of continued self-sacrifice.

Thus, finally, before concluding our consideration of the problems connected with sexual inversion, we have to return to a confessedly imperfect and from some points of view inequitable standpoint—the standpoint of practical common sense. Even the brief glance at sexual inversion which is all the scope of this work has allowed, has shown sufficiently that as regards true inversion the moral question does not bulk so largely in modern ethical thought as it did with former generations. True inversion involves questions of physical abnormality, of error in the fundamental instinct, as much as or more than questions of conscious moral depravity. And if this were the only side to the problem, it might be difficult to reject the conclusions expressed by Ellis and other modern scientists respecting the legalization of the cohabitation of inverts. As theoretical conclusions, when the consideration of the matter extends no further than true congenital inversion, they cannot be said to be baseless.

But—and this is the point of practical importance—it is impossible, in discussing homosexuality, to confine ourselves to the consideration of true inversion. The latter phenomenon by no means covers the whole ground. Ellis's conclusions are considerably open to attack on the side of practice. Even if we accept the theory of psychosexual hermaphroditism, the indifferent inclination in the same subject of the sexual instinct to either sex, that does not eliminate the idea of moral responsibility from the question.[1] Want of principle, the reck-

[1] Moll calls attention to less established and persistent forms of psychosexual hermaphroditism, maintaining that the differentiation of the sexual desire is not infrequently postponed in normal individuals, till some years after puberty has manifested itself. (Senator and Kaminer, *op. cit.*, p. 1051); in such cases patience may have to be exercised in regard to marriage; but right knowledge, good companionship, and, above all, sound moral principle and sustained moral effort, will help to guide the wavering desire into the normal direction.

less desire to make a horrid experiment, account for many cases of homosexual connection.[1] Hence there can be little doubt that if homosexuality were tolerated by the law, even in circumstances which might seem, partially at any rate, to justify it, the practice would spread largely in the community. It would be impossible to confine homosexuality to true inverts. The whole tone of moral opinion on the subject would be lowered to the standard obtaining in some Oriental countries.

Therefore, it is impossible to conclude in favor of the legal toleration of homosexuality. The possible justice resulting to a few would be outweighed by the evil affecting the many. Besides, who can guarantee that even the true invert would be careful to confine his desires to another invert; failing the observance of which condition, cohabitation would mean the moral destruction of a normal individual, to gratify the erratic instinct of the invert?

At the same time, the phenomena of true inversion ought to be taken account of in inflicting legal sentences on detected homosexual crimes, with a view to the equitable modification of such sentences, in cases where true inversion is proved to exist as a factor in an offense of this kind. It is of even greater importance to observe that the existence of this phenomenon should at least prevent our passing rash and presumptuous moral judgments in regard to these cases.

To passive algolagnia reference has already been made in this essay. It would seem to be in highly organized subjects, persons of sensitive nature, emotional keenness, and perhaps, in addition, of unusual intellectual capacity, that this misdirection of the sexual instinct generally appears. It has various forms; the subjects of it associate the idea of sexual excitement not only with the imagined infliction upon themselves of coarse and obscene indignities, but also, by a more sentimental form of the abnormality, with refined humiliations suffered at the hands of agents for whom they entertain exalted feelings of respect

[1] *Cp.* p. 39.

and admiration. Where undoubtedly congenital, passive algolagnia cannot perhaps be eliminated from the consciousness; but it may be checked and curbed in its growth by the will, whenever the will has been stimulated to desire a pure and normal sex life, the algolagniac should by an effort of will refuse himself indulgences in the imaginations which appeal most strongly to his sexual emotions. He must force himself to look squarely at the facts of the matter, recognizing the dangers attending the unchecked development of algolagnic instinct, its depraving influence not only upon the sexual nature, but upon the general fiber of the moral being; and its possible issue in sexual inversion. Algolagnic visions cannot be said to be *necessary* to the algolagniac for the rousing of his sexual system; for that may become active as a result of the brain movements which form a sufficient stimulus for the normal individual. The state of the case is rather that the algolagnic tendency is a condition superinduced upon the ordinary sexual activities; a condition which, should the will habitually consent to the pressure thus imposed, is readily adopted by the sexual system as its favorite excitation, to the relative exclusion of normal and healthy incitements.

It seems impertinent to speak of the control of the sexual instinct, unless the moralist is prepared to show men with something of precision what they have to aim at controlling. For the sexual instinct is a very Nereus. Bound in one form, it appears in another. Let it be known what an algolagnic instinct is; and he whose sexual nature is affected with this taint, will know what battle he has to fight, and may discover what are the most effective methods of fighting.[1]

[1] *Cp.* Ellis, "Studies," vol. iv, p. 228, where a personal narrative is given, and the remarks of Moll on the possibilities of self-education and discipline in relation to sexual perversion (Senator and Kaminer, *op. cit.*, vol. ii, p. 1028). It savors of presumption to praise the work of one so eminent as the latter savant; but the present writer ventures to recommend this essay of Moll's as the most helpful and satisfactory study, within a short compass, of perverse sexual sensations, that he has met with, owing amongst other qualities to the respectful, yet perfectly unbiased and judicial attitude adopted toward existing ethical ideas.

From passive algolagnia, sexuality associated with and aroused by the idea of injuries, etc., which the subject pictures as inflicted upon himself, we pass to its opposite, active algolagnia, *i.e.*, sexuality associated with the idea of effort and violence, especially violence inflicted by the subject himself. The sight of any great display of muscular effort, as a team of horses dragging a heavy load uphill; the sight of bloodshed, as in a battle scene; the thought of striking, biting, or maiming the object toward which the sexual desire is directed—these are the stimuli, weird and terrible as it may seem to the normal individual, which set in motion this strange development of the sexual instinct. Probably there must always be a latent predisposition to active algolagnia in the subject of it; but it would seem that certain exceptional circumstances, such as the sack of a town in war time and the consequent exposure of helpless women to unbridled license, may produce a manifestation of active algolagnia in minds which hitherto had not consciously experienced any algolagnic tendency.[1] Moreover, the fact that in some cases it has not made its appearance as an active principle till relatively late in life, shows that, as was seen in regard to passive algolagnia, the actively algolagnic inclination may be held in check and its development prevented by the higher forces of the organism.

Masturbation would not be an efficient cause of active algolagnia; but where the algolagnic predisposition already existed, masturbation would no doubt prove a considerable factor in its intensification. On the other hand, Moll considers that masturbation is in some cases an indication of underlying sexual perversity, rather than a cause of such perversity (*op. cit.*, p. 992).

It must not be supposed that a person whose sexual instinct is thus perverted is devoid of moral responsibility. His con-

[1] Indeed, Havelock Ellis shows convincingly ("Studies," iii, pp. 102ff.) that the algolagnic tendencies are but intensified manifestations of indispensable elements of sexual emotion. Moll remarks on the occurrence, sometimes extremely sudden, of periodic and episodic manifestations of a perverted tendency (*op. cit.*, pp. 1025ff.).

science and will, if sufficiently enlightened, may struggle to repress and ultimately lessen the power of the anomalous sexual activity. Where this moral effort is not made, and the algolagnic tendency is allowed by ignorance or want of principle to grow unchecked, there is no saying to what kind of catastrophe it may eventually lead the unhappy subject of it. The reaction following on sexual gratification, which as we have already seen, takes on a variety of forms, may induce in the algolagniac a condition of erotic intoxication; so that the feeble and undeveloped moral sense is no longer capable of stemming the overpowering tide of unclean and monstrous passion. Thus, although the algolagniac is not mad in the true sense of the word, he may become so, as the temporary result of the organism; and there may eventuate one of the fearful murders—mutilation and butchery following on outrage—which have their origin in this terrible impulse.

Hence the treatment of active algolagnia belongs in part to the domain of penology. Either society must insist on the algolagniac himself acquiring control over his abnormal inclination; or where that is impracticable, society must itself exercise that control. When the algolagniac has proceeded to the length of outrage and murder, it is indeed impossible, in the region of moral judgments, to view his conduct with the same measure of severity as would be requisite in the case of a similar action performed by a person whose sexual instinct was not complicated by any such tendency. But human laws cannot operate in the region of final moral judgments. Society has to form and administer such laws as will in practice best fulfill the primary purpose of its own protection. In such a matter as an algolagnic crime, where society's own security is imperiled, the redemption of the individual can only be considered as a secondary question. At present the law proceeds in regard to algolagnic murders on the assumption that the algolagniac is responsible with a responsibility on a par with that of the ordinary individual; and although only the first part of this assumption is true, yet it would be unsafe to urge that the death penalty should be abolished in connection with these cases. A long term of im-

prisonment and supervision, accompanied by castration, might meet some cases; but it is not certain that castration, or other form of desexualization, although it would prevent the algolagniac propagating his degenerate kind, would eliminate the abnormal tendency from his own consciousness. The penology of the future will probably deal more sympathetically, and at the same time more effectively, with algolagnic crimes and criminal attempts.

The analysis of the algolagnic impulse attempted by H. Ellis ("Studies," iii, p. 126ff.), suggests that the presence even of active algolagnia does not necessarily imply a general and complete deterioration of character; and it is questioned whether or in what degree conscious cruelty can be attributed to the subject of this condition. Viewed from a religious standpoint, in connection with the Christian belief in a moral judgment, this analysis is of profound interest and of far-reaching significance; but to estimate properly its ethical value would require not merely a first hand observation of algolagnic phenomena, but a comparative study of the forms and motives of cruelty in other connections than the sexual. It must suffice here to remark that the considerations adduced by Ellis must not be hastily interpreted as finally clearing the algolagniac of culpable cruelty. The tendency to cruelty is a morbid development accruing to fundamental instincts; and all cruelty derives its impulse from what may be described as an emotional interest of some kind in pain, the desire to stimulate and subsequently to gratify some passion. Suetonius ascribes to Nero cruelties perpetrated for his amusement. These were due to a morbid development of the instinctive craving for amusement more or less present in all minds. Nero's gaiety was most readily aroused and gratified by the sight of pain in others; just as the active algolagniac's sexual instinct responds to the same stimulus.

How far the algolagniac is capable of realizing the inflicted pain, of discerning his own morbidity, and so of directing his will power to the suppression of it, are questions the answer to which will affect the charge of conscious cruelty. Tarn-

owsky, recognizing the intermingling of love and savagery in the phenomena of active algolagnia, yet appears to hold the algolagniac more or less responsible for cruelty ("L'Instinct Sexuel," etc., Fr. Tr., p. 248). Krafft-Ebing ("Psychopathia Sexualis," E. T., 7th Ed., p. 61) refers to efforts made by algolagniacs to control their perversity, justifying the inference that the algolagniac's subjective view of his actions, however vitiated it may be—and there is probably always a congenital defect with this form of perversion—does not wholly absolve him from moral guilt if the controlling effort is not made.

Such an analysis as the one referred to above may not therefore result in a representation of the algolagniac as devoid of moral perception, and consequently of some degree of responsibility for his cruel actions; but the line of thought opened up by such investigations certainly promotes an increasing reserve of human judgment on these most painful and perplexing of moral phenomena.

Addendum:—

Castration or sterilization—the operation may be performed in several ways—is found not to be of uniform value in the extinction of sexual desire; but it is occupying the attention of legislators in various parts of the world, inasmuch as experiments give reason to hope that it may, if employed as a punishment in certain cases of sexual crime, satisfactorily dispose of at least a percentage of them.[1] The ill health and other unfavorable circumstances which have crippled my work, particularly in its later stages, preclude an adequate discussion of this problem here.

[1] We infer from the remarks of Caufeynon, in a work in which he presents a number of facts about castration, without, however, greatly advancing the solution of the problem under consideration, that for physiological reasons, sedative results may be expected to follow castration or desexualization of the adult, only at a considerable distance from the operation itself. ("L'Eunuchisme," p. 26.) The same writer reminds us that castration has been used under legislative sanctions, and still more as a method of private vengeance, in the punishment of adultery. (*Id.*, p. 93.)

Sexual degeneracy or abnormality, while yet incipient and unmarked by violent and outrageous acts in the subject's career, may be combated by the moral suasion method and by hygienic precautions, in the manner already outlined in this work. It may yet be possible in many such cases to guide the sexual instinct into its normal channel, to discipline and control it. Moreover, the problems of heredity are still so far from solution that, as Moll points out, it is often difficult to determine what kind or degree of sexual perversion in the individual will inevitably occasion degeneracy in his offspring (*op. cit.*, p. 1042). But when a person has become a declared sexual degenerate of the dangerous type, when it is no longer possible to educate him, on the principle put forward by Féré and other modern thinkers, to adopt for himself such a rule of chastity as will prevent the propagation of his diseased tendency, then it seems legitimate to have recourse to physical means. The infliction of an indeterminate sentence of detention would sometimes help in making clear this necessity; but some cases of sexual crime, if sufficiently proved, should be followed by sterilization without more ado. I am disposed to think that the power of inflicting sterilization might be used in cases of rape of girls under 12 and of boys under 14, the principal in each case being of age. It would be rash to adopt such a course in the case of crimes against the person of older girls and women, on account of the uncertainty surrounding rape.

It is no inherent objection to the measure proposed that it is nearly on a par with capital punishment, though it would certainly require correspondingly careful administration.

CHAPTER XVII.

The Gospel and Sex Relations.

Asceticism and the Gospel—Tolstoy's Estimate—Christ's Attitude and Teaching—St. Paul—The Christian Ideal of Marriage—The Atonement and Sexual Sins.

"Christianity," says Bishop Westcott, "disregards nothing in the rich development of human life."[1] Nevertheless, all aspects of human life are not considered in the scheme of the Gospel as of equal value. Briefly, it may be said that, as the Gospel interprets life, all departments of it—the life of sense, of intellect, of emotion, of labor, of knowledge, of pleasure, of pain—must be lived in a subordinate relation to the life of the spirit, the life consisting in the communion of the soul with God. No doctrine of general asceticism can be built upon this basis; but particular aspects of the temporal side of life, such as those referred to, may have to be partially or entirely ignored or sacrificed if the preservation and expansion of the higher nature so require.

Harnack adduces three considerations showing that a rigorous asceticism does not necessarily pertain to the following of the Gospel; that it is not, so to speak, an indispensable passport to the Kingdom of Heaven.[2] There is, first, the practice of the Founder of Christianity Himself, as it may be gathered from the Gospel history, and particularly as it is summed up in one of His own sayings.[3] Harnack's own conclusion is as follows: "Toward the various fields in which asceticism had been traditionally practiced, He must have taken up an attitude of indifference."

Secondly, the practice of the majority of the first disciples,

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[1] "Gospel of the Resurrection," Chapter I, section 1.

[2] "What is Christianity?" p. 81ff.

[3] St. Matt. 11:19; St. Luke 7:34.

which must have been based on the precept and example of their Master, and which was inspired by His Spirit. There is little or nothing to suggest that the Christian Community in the Apostolic Age consisted generally of people who were ascetics on principle.

Thirdly, that the introduction of ascetic practices referable to legal maxims would be out of harmony with the leading thoughts in Christ's ethical teaching.

At the same time, it must be emphasized that the Christian conception of love in relation to God, to humanity, and to creation necessarily embodies an ideal self-denial, and everywhere implies a conflict with selfishness. In Harnack's words: "Whenever some desire of the senses gains the upper hand of you, so that you become coarse and vulgar, or in your selfishness a new master arises in you, you must destroy it; not because God has any pleasure in mutilation; but because you cannot otherwise preserve your better part."

In the light of these considerations we must view the Gospel's attitude to the sex life.

It were tedious to enumerate the obscure sects which in early Christian history endeavored to extract from the Christian Gospel a condemnation of all carnal sex relations.[1] But such ideas are by no means extinct in our own day, and are therefore of practical interest to us. Tolstoy in particular, whose teaching on the relations of the sexes has been summarized in a booklet published by the "Free Age Press," treats the sex life as inimical to the ethical ideal established in the New Testament. He repudiates what is called "Christian marriage" as a means of rendering sexual intercourse lawful and hallowed. Marriage to a Christian, to any right-minded man, is a fall (pp. 17, 18); and though it were indeed better that a man, if he needs must fall, should fall with one woman, *i.e.*, in matrimony (p. 31), yet

[1] Von Dobschütz ("Christian Life in the Primitive Church," from the German), though he concludes that the ascetic spirit is not innate in Christianity (pp. 376ff.), explains and to some extent justifies its influence as an external force upon the primitive Church (pp. 113, 114, and *passim*).

he should still strive to remain in the unhappy condition of one who condemneth himself in that thing which he alloweth, and should say to himself: "I am falling, I hate the fall" (p. 32). Complete sexual abstinence, according to this writer, is an essential part of the Christian ideal of character. Since most men find this ideal impossible of attainment, they may aim at a lower ideal, involving a less perfect chastity; but even in adopting this lower ideal, they are, as aforesaid, to condemn themselves, and merely to use it as a stepping-stone to the higher.

Tolstoy gives us the Christian ideal, including absolute continence, as he has imagined it in his own mind; but the passage he adduces in support of his contentions, having been written with a very different purpose, will not endure the strain he places on them. They are to be found on page 18 of the booklet. Leaving for the present the question of the indissolubility of marriage upon which Tolstoy touches, and which is by no means as free from obscurity in the Gospels as he would have us think; the present writer cannot but object that the remark "for man in general, and therefore both for the married and unmarried ones, it is sinful to look upon woman as an object of pleasure"—is quite an erroneous interpretation of St. Matt. 5: 28, 29. This passage is dealing not with lawful, *i.e.*, conjugal, but with unlawful sexual desire. It is a comment on the commandment, "Thou shalt not commit adultery," to the effect that the conscious indulgence of all wandering desires, in regard to women other than the one over whom a man has sexual rights, is worthy of condemnation.[1] Tolstoy's exegesis of this passage is on every ground inadmissible; and he misses the point of St. Matt. 19: 10-12 quite as fully. That passage, to which we shall refer again later on, teaches no doctrine of celibacy as a counsel of perfection. It does not imply that in the general rule the Kingdom of Heaven can only be entered, or can best be entered, by "becoming a eunuch." According as we interpret "the saying" (τὸν λόγον) of verse 11, of Christ's own utterance—

[1] *Cp.* Nösgen's remarks *in loc.* (Strack u. Zöckler, p. 54).

an interpretation which the present writer prefers[1]—or of that of the disciples, the passage under consideration will be either *(a)* a recognition on the Lord's part that the sexual nature of man could not in all cases support the strain which the doctrine of the indissolubility of marriage, in its ideal perfection, might sometimes place upon it; or (*b*) a statement of similar import to that of St. Paul,[2] that each man hath his proper gift of God —one servant of God may be called and enabled to remain celibate, another may be called to the chaste enjoyment of sexual intercourse in the married state.

Christ, it is true, seems to enunciate a doctrine of complete suppression of the sexual emotions by implying that it may become necessary to withdraw from a wife's society with a view to greater efficiency and self-devotion in the cause of the Gospel.[3] But there is no general discouragement of marriage here. The law of God's service, involving in particular cases

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[1] The majority of commentators refer τὸν λόγον in this passage to the remark of the disciples. So Edersheim, "Life and Times," ii, 335n, who, however, admits that without much difficulty τὸν λόγον may be applied to Christ's own saying. Grammatically, τοῦτον τὸν λόγον might refer to a remark which immediately precedes, as in St. Mark 9: 10; St. Luke 1: 29, 4: 36, etc., or to one which immediately succeeds, so St. John 21: 23; Jd. 11: 37, LXX. But it seems more natural to suppose τὸν λόγον to mean the authoritative saying of Christ (*cf.* St. John 6:60, 15:3), or the matter of primary importance under consideration. *Cp.* Nösgen *in loc.* (Strack and Zöckler, Kurzg. Kommentar), who considers that τὸν λογόν=*haddabhar* and is to be understood of "the matter under discussion," *i.e.*, men's capacity for remaining celibate. This capacity, however, has to be considered not merely in relation to ecclesiastical celibacy, which is the direction in which Nösgen turns his elucidation of the passage; but in all cases where circumstances, on a primâ facie view, seem to demand such a self-abnegation, including those in which the failure of previous married life is one of the conditions. More especially may it be read in this way if with Westcott-Hort τοῦτον be omitted on the authority of the best ancient MSS. According to the ordinary view, our Lord is represented as misunderstanding or evading the discussion of the point raised by the disciples.

[2] I Cor. 7:7.

[3] Luke 14:26, 18:29.

the highest forms of self-sacrifice, is emphatically stated. Its application is infinitely varied.

Jesus Christ was not married; but there is no sufficient reason for thinking that he was wholly devoid of sexual emotion. To complete his circle of representative human experiences, he must have felt the action of such emotion on the moral sense. Such is the view of one of the profoundest of the New Testament writers.[1]

Moreover, Christ asserted natural human rights. It is clear, for example, that He asserted the natural human right of self-defense. He commanded His disciples to arm in an hour of danger. But when the crisis came, the uniqueness of the work He had to do on earth demanded that He should waive the right He had Himself asserted; and He refused to allow His disciples to use, on His own behalf, the very weapons He had commanded them to bring. (Lk. 22: 36, 49ff. Matt. 26: 52.)

[1] Heb. 2: 18; 4: 15. *Cp.* Kübel's comment *in loc.* (Strack u. Zöckler): "Die Gleichartigkeit Jesu mit den Menschen ist eine allseitige, also auch Schwäche, besonders Versuchbarkeit und Leidensfähigkeit in sich schliessend. Auch an die Sündhaftigkeit zu denken wird durch den Zusammenhang zum mindesten nicht gefordert und durch 4: 15; 7: 26; 9:14 unbedingt verwehrt." It should be remembered, indeed, that according to Catholic theology, any experience of sexual emotion which Christ may have had, could not have aroused in Him even the most rudimentary form of self-will. Such a contingency was obviated by His possession of the Divine Nature, and by the constant operation of His Divine Will; which was the cause that the evil and corruption inherent in the human nature which He had graciously assumed, remained potential and unrealized, and so not subject to judgment in the moral sphere. See the discussion in Liddon, "Bampton Lectures," 17th Ed., pp. 522ff., Note C., "On the Temptation of Christ;" and for a judgment on the matter which eminently commends itself to the present writer, the luminous and reverent note of Bengel on Heb. 4: 15: *"In intellectu, multo acrius anima Salvatoris percepit imagines tentantes, quam nos infirmi: in voluntate, tam celeriter incursum earum retudit, quam ignis aquæ guttulam sibi objectam. Expertus est igitur, qua virtute sit opus ad tentationes vincendas."* But preachers and theologians who deny *in toto* the existence of the sexual instinct in Christ present a seriously impoverished conception of the Incarnation.

Similarly, nothing in His words or practice implies a refusal on His part to recognize marriage as one of man's rights. He does, indeed, establish, by precept and by example, the doctrine already noticed—that this and all other rights ought to be waived when they clearly conflict with a special call to higher forms of self-sacrifice; such a call as existed pre-eminently in His own case. It was because His own peculiar position and work in the world did not permit of His marrying; not because there is (as Tolstoy argues) anything inherently sinful in sexual emotion or in the physical use of marriage; not because He approved such contemporary views as those of the Essenes, who repudiated marriage, that He Himself refrained from it. A teacher who, like Tolstoy, deprecates even lawful sexual pleasure, and almost "forbids to marry," would appear to be possessed of a Christianity strongly tinged with Manichæanism; to be the advocate of a false ascetism, not only not countenanced, but already condemned in the New Testament.[1]

But while our Lord did not give His sanction to misleading and impracticable ascetic doctrines in regard to sexual functions, He established and redefined the true and reasonable ideals of chastity which were part of the heritage of His countrymen. He did not recognize as lawful any form of sexual pleasure outside the estate of marriage; and life in that estate itself ought to correspond in sobriety and dignity to the sacredness with which in His eyes, as in those of the pious Israelites of His time, it was invested.[2]

Moreover, Christ gave a social status to celibacy. In one canonical saying (St. Matt. 19:12), which is perhaps supported by a non-canonical saying (ὁ κατὰ πρόθεσιν εὐνουχίας ὁμολογήσας μὴ γῆμαι ἄγαμος διαμενέτω, Clem-Alex Strom. iii, 15: 97), He invested celibacy with a peculiar, though not necessarily with a pre-eminent honor; and this fact is the more impressive when it is considered that His recognition of celibacy was made amid a large expression of adverse sentiment in His own day. The

[1] I. Tim. 4: 3; Heb. 13: 4.

[2] Edersheim, L. & T., i, p. 353.

ancient Semitic world disliked and depised celibacy; and according to Dalman ("Words of Jesus," E. T., p. 123), the tendency of Rabbinic teaching was similarly unfavorable to that state of life.[1]

In some of the later New Testament literature there is perhaps a tendency to exalt the idea of celibacy—the result of the struggle of the Church with pagan impurity—a tendency which assisted, though it did not originate, the emphasis laid upon that form of self-sacrifice in mediæval times. Not only did individuals practice this form of self-abnegation, but wishes were expressed, and perhaps realized in certain localities, to make it an essential of the Christian ethical system.[2] Many Biblical scholars—von Dobschütz, working on critical principles and without ecclesiastical prejudice, is perhaps the most noteworthy recent addition to the list—have seen in such a passage as Rev. 14: 1-5, the inspired sanction and justification of this ascetic tendency.

But a very strong case can be made out against the view that this passage deals with literal celibacy. For where, as in the Apocalypse, the literary methods are mainly those of imagery and symbol, a mystical meaning will be naturally looked for; and with this interpretation such luminous expositors as Milligan, and such learned commentators as Zöckler, whose note exhaustively reviews the different interpretations, profess themselves content.

Indeed, even if von Dobschütz is right in his contention, and literal celibacy was, as a matter of fact, primarily in the seer's mind; and if again he is right in seeing in the obscure passages, I Tim. 3: 2; Tit. 1: 6, a discouragement of second marriage and a step in the direction of clerical celibacy,[3] in both instances these ethical developments must be viewed in their proper perspective, in relation to the general New Testament presentation of Christian freedom, and reliance upon spirtual guidance in individual cases. In so far as these passages enforce by a special illustration the general law of self-sacrifice inspired by love, they are ethically progressive; but if they are understood as reaffirming

[1] Nevertheless, the conclusions expressed by Taylor ("Sayings of the Jewish Fathers," 2d Ed., p. 137n.) suggest that in Rabbinic thought there is observable a certain preparation for the social recognition of celibacy, orignating in the suspicion with which sexual relations in general were regarded. *Cp.* the remarks of Meyrick, quoted in Howard, *op. cit.*, vol. i, p. 328.

[2] Von Dobschütz, "Primitive Life in the Christian Church" (from the German), pp. 262, 3.

[3] *Id.*, p. 285.

the inherent sinfulness of sexual relations, they become from that point of view ethically reactionary and degenerate. Assuredly, a glorification of celibacy on the basis of the last-mentioned sentiment not only requires to be largely qualified by the spirit of a great body of contrasted Biblical teaching, but is even in imperfect harmony with the general attitude of the Apocalytist himself toward sex as a source of ethical imagery.[1] The line of exegesis followed by such commentators as are referred to above, seems to be the only one that brings out the permanent ethical element underlying the apparent asceticism.

We find in the Synoptic Gospels, which give us at least a reasonably close picture of the historic Jesus, and report of His teaching as actually delivered, a sufficient condemnation of sexual sin in the forms generally condemned not merely by Christian, but by all educated human opinion; even if this condemnation is not, in the Gospels themselves, as full and explicit as many readers would expect. Moreover, to believers in Christ, His teaching, whether on sexual ethics or on any other subject, cannot be gathered from the Gospels alone; for critical difficulties notwithstanding, His Spirit inspires the rest of the New Testament, and becomes the motive power of His early disciples' uncompromising hostility to sexual irregularities and impurities. It is to be remembered that the Jewish society in which Christ lived had ideas—as yet sufficiently definite, though in process of decay—as to what constituted sexual sin; and there is no reason to think—except where His attitude to sex relations implies otherwise—that He repudiated or even modified those ideas.

On the other hand, throughout the environment of pagan civilization in which Christian ideas of sexual morality had to grow up, there appears everywhere moral depravity.[2] Every form of luxury that the knowledge of that age could suggest—in particular, the varied and powerful incitements of the bath[3]—was employed to inflame carnal passion. And not merely the practice, but what is of more fundamental importance, the theory of morality, was corrupted. Paganism was finding it

[1] Zöckler, in Strack u. Zöckler, Kurzg. Komm., p. 280.

[2] Von Dobschütz, *op. cit.*, p. 372.

[3] *Cp.* H. Ellis, "Studies," vol. iv, ch. iv.

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more and more difficult to recognize that moral sanctions had any place at all in the sex life.[1]

Had there not been available in these circumstances, as the groundwork of the reformed morality, the ideas which Christ selected from the Jewish ethical system and emphatically reaffirmed, the primitive Christian moralists would have found it far more difficult to discern any general directive principles. But just here we perceive the value of the Jewish factor in the formation of the Christian ethic of the sexes. However faulty was the actual state of Jewish society in respect of the relations of the sexes—and there is contemporary evidence forthcoming to its discredit—its theory of purity was at least sounder and more distinct than was the case elsewhere.

Christ's sympathy with man's experiences accounts for—what is perhaps observable—His peculiar tenderness toward people who had incurred actual stains on their sexual nature. His human knowledge of the power of the instinct and of the immense difficulties with which its development is surrounded, in the progress of the race, caused the Divine Love in Him, not merely to stand and welcome, but to flow forth to meet, the penitent prostitute or the returning prodigal wasted with debauchery. The story of Christ and the woman taken in adultery, which even if it be not historic, has a closer connection with the primitive tradition than even Westcott-Hort allowed,[2] seems truthfully to reflect the sympathetic saving pity which the Lord had for the penitent sinner against sexual morality.[3] The same insight into the conditions of the sexual problem and His consequent recognition of the frequent need of the concession of marriage seems, as is pointed out in another chapter, not indeed

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[1] Von Dobschütz, *op. cit.*, p. 52.

[2] E. Nestle, "Expos. Times," vol. xiii, p. 95.

[3] It must be noted that some writers, both ancient and modern, have more or less wilfully misconstrued Christ's attitude toward sexual sins. There is an essential difference between the lax regard of a sin, and a sympathetic estimate of the conditions in which it occurred. For a just estimate of Christ's attitude toward offenders against the law of purity, see von Dobschütz, *op. cit.*, Introduction, p. 39.

to lower His ideal of the stability of marriage, but to influence His teaching in regard to the practical realization of that ideal.

Prominence is not given, in Jesus Christ's own teaching, to any special abhorrence of particular forms of sin. Christ's insight into moral problems is of unrivaled depth: He attacks the spirit which works behind all real sin. As compared with Christ's teaching, that of St. Paul perhaps does manifest something, in the concrete, of abhorrence for forms of sin; and not least for the forms of it connected with the sexual instinct.[1] His soul was full of an intense horror of sexual impurities, a horror continually strengthened by the frightful commonness of the grossest sexual abnormalities in society around him. This feeling develops to a slight extent in his mind the indiscriminating distrust of the sexual function itself, which we have already noticed as being widespread in humanity; but which does not belong to a perfect scheme of ethics. St. Paul is almost driven to depreciate marriage. Unless we accept Professor Ramsay's estimate of the circumstances of the composition of that part of St. Paul's first letter to the Corinthians which deals with marriage[2]—a theory which requires a somewhat strained interpretation of the introductory thought—*καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι*—we must, it seems, conclude with W. P. Paterson, in Hastings's "Dictionary of the Bible," *s. v.* "Marriage," that the mind of St. Paul inclines to a more ascetic presentation of the ethics of sex than that implied in our Lord's own attitude. This inclination is, however, slight; and it was viewed with caution by the apostle himself. His readiness to welcome the return of the penitent sinner against sexual morality is not inferior to Christ's own. No difference of vital importance can be said to exist between his views and Christ's, on the sexual relation. The same spirit inspires both teachers; the same leading ideas dominate their reflections in this province of morals.

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[1] See especially Rom. 1:26ff.; I Cor. 6:9-13ff.

[2] In the "Expositor," April and May, 1900.

Particularly instructive as illustrating the process by which ideas of sexual morality were elucidated among the first Christians, is St. Paul's treatment of the sex question in the Church at Corinth, where a false theory of Christian emancipation had created a spirit of libertinism, which aimed at reducing the married woman to the same level of social esteem as the hetaira or hierodule. According to the analysis made by von Dobschütz of the situation obscurely presented in I Cor. 11: 2-16, the social conflict between the married women and the free-living and free-loving women came to a head, as is the wont of great ethical and religious questions, over a small point of etiquette, the wearing of veils in the assembled Christian congregation. The veil was the symbol of conjugal fidelity in the matron, and generally of modesty in women. The hetairæ, the party standing for female emancipation, regarded unfavorably the assumption of the veil by women. They probably, and with some show of reason, claimed to be the female leaders in education and progress; condemned the seemingly useless strictness of the moral party, and twitted them with the veil as a badge of servitude.

St. Paul's insight, in deciding this conventional question between the two classes of women, is so remarkable that one may fairly see in it an evidence of his special inspiration by the Spirit of God. He saw, more clearly than even the veiled women themselves, the importance underlying the point for which they contended with an obstinacy which was at once pathetic and morally great. He perceived the real drift of hetairism; he saw the want of stability inherent in even its better manifestations in history. He understood its social failure; and though his broad sympathies forced him to entertain the idea of an emancipation of women, he uncompromisingly maintained that right moral beginnings were essential to true progress.

As a counterpoise to the libertine movement, Encratite tendencies were driving the more scrupulous converts in the direction of Manichæan or Gnostic asceticism. But as St. Paul withheld his assistance from a false realization of the idea of liberty, so neither was he, in spite of his personal readiness to

admit the highest and hardest claims of self-sacrifice, led to give an undue ethical prominence to celibacy. In short, no passage in the history of morals is more interesting than the series of efforts by which St. Paul, bringing his heritage of Jewish ideas into touch with Greek life, and at the same time holding those ideas in a liberal spirit, renovated and reaffirmed whatever of truth and soundness remained in pagan ethics; and drew the main outlines of a pure, healthy, and comprehensive ethic of the sexes.

As the mortal body is "clothed upon"[1] with the spiritual body, so the Christian conception of marriage as a religious ceremony, as a sacramental ordinance, envelops, and by enveloping transforms and hallows the natural conception of it as a social contract. Too much stress should not be laid on the fact that the idea of marriage as a sacrament or spiritual compact does not appear fully formed till the Middle Ages. St. Paul's obscure and mystical language in Eph. 5:22ff. does not indeed afford a sure basis for the whole elaborate structure of legal enactments which Christian canonists of a later date built upon it; but marriage here and elsewhere in the New Testament is seen to be elevated into an ethical region in touch with eternal verities; and all later Christian teaching on marriage must be submitted to the touchstone of this lofty conception.

Rightly estimating this idealism, we shall allow that Christianity, by incorporating into its doctrine of marriage all that was best and most stable in the natural conceptions of it;[2] by intensifying all that there was in human society of reverent regard for the estate of matrimony, performed a work of incalculable benefit to mankind, and gave a new starting-point to the

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[1] II Cor. 5: 2, 4.

[2] Crawley (*op. cit.*, pp. 236ff.) well shows from the side of natural religion how men in a primitive state have formed the ideas which establish human marriage on a firm ethical basis. The conception of marriage as a sacrament is found in the rudest stages of human evolution, expressing itself in a series of symbolic acts instituting a full reciprocity, or even a theoretical fusion of individualities between man and wife.

evolution of marriage legislation, and to all subsequent thought and feeling about marriage; thus making it more than ever a powerful factor in the highest progress.

Without doubt, Jesus Christ taught that the ideal of marriage indissoluble should be the guiding principle of men's thoughts upon sexual unions, the high point whither ethical teaching on sex should lead. All around Him in human society were infinitely lower and less worthy ideals. All were progressing along lines of degeneration, not of high evolution. It must be remembered that a society's practical estimate of the sanctity of marriage—the best criterion of its general view of sexual morality—cannot be inferred merely from the state of the law respecting the marriage contract and divorce; for there have been communities, or times in the history of some particular community, in which marriage has been dissoluble for several causes and by easy processes; but in which, practically, advantage has been but seldom taken of the ability to dissolve marriage; whereas, at other times, in less healthy social conditions, people have largely availed themselves of the same opportunities of getting rid of partners.[1] They have learned to put an easier construction on the law, because the ideal of marriage has become lowered in their public opinion; while the sex relation is freely viewed as a field of pleasures, and ignored as a source of obligations.[2] And perhaps it would be safe to say that in our Lord's time this process of lowering ideals and vitiating opinion in the region of sexual ethics had advanced further than it had ever done before in human history, or than it has done since.

[1] "In the early days of Hebrew history," says Ewald, "it was only in exceptional cases that husbands made an evil use of the right to divorce a wife. Among the Greeks of the Homeric age, divorce seems to have been almost unknown, though it afterwards became an everyday event in Greece; and in Rome, in the earliest times, it was probably very little used." (Westermarck, *op. cit.*, p. 523.)

[2] Booth notes ("Life and Labor," Final Vol., p. 46) that among the London poor marriage is hardly regarded as a responsibility. The theory—not to speak of the practice—of matrimonial responsibility is imperfectly held even among the educated classes.

The ideas of marriage current among the Greeks and Romans, who tolerated temporary cohabitation, and gave a large liberty in the matter of divorce, did not tend to educate mankind up to the knowledge that an enduring love, into which entered the elements of volition and duty, as well as those of sexual attraction and emotion, is the final fruit of human marriage—if, as a sound and acceptable philosophy of history infers, an evolution in the direction of higher ideals be really going on in the race. On an equally low or even a lower plane, are the ideas of marriage reflected in the religious life of Asia Minor. "This religion," says Professor Ramsay, speaking of the ancient paganism of Phrygia, "did not recognize marriage as part of the divine life. Marriage was a human device, an outrage upon the divine freedom * * * there is not even the most rudimentary conception that familiarity with any other than a wife is wrong at all times."[1] Similarly, in the social life of the Jews of Christ's time, the progress of opinion about marriage had declined from former standards and was rapidly degenerating. Divorce was probably common, in spite of the restraints put upon it by the prophetic teaching and by the best teaching of the rabbis.[2]

Christ thus found the thoughts of men becoming everywhere corrupt in regard to marriage and to sexual relations generally. There was immense danger that the ethical education of the race, upon which the manifold reciprocity of sex was intended to exert, and had exerted, so powerful an influence for good, would collapse when this factor ceased to have a beneficial operation. Therefore, Christ made one of His most powerful appeals to men's consciences at this threatened point, the region of sexual ethics. He accepted such contemporaneous ideas of sexual morality as still retained a beneficial influence on men's moral sense, and were helping the evolution of perfect conceptions of love and chastity; and where, as in regard to marriage, the existing ideas and sentiments were corrupt, He purified and restored them by His teaching.

[1] "Expository Times," vol. x, p. 108.

[2] Edersheim, "L. & T.," vol. ii, p. 332.

But marriage laws and doctrines conceived in the atmosphere of Christian thought, while they must never be disjoined from the ideal of the New Testament, while they cannot have any other starting-point than it, must be elaborated and expressed in accordance with a generalization which cannot be better stated than in the words of Dr. W. P. Paterson in "Hastings's Dictionary of the Bible," *s. v.* "Marriage:" "Certainly it must be granted that the Christian morality does not consist of a cast-iron system of laws, but rather of germinal principles which entail the labor and responsibility of thinking out their inmost significance, and judging as to their proper application." Neither Jesus Christ nor St. Paul were engaged in framing statutes about marriage; they were enunciating abstract ideal truths in the spirit of prophecy.

The history of marriage among Christian nations shows that the task of practically applying the principles of the Gospel has not always been considerately or happily performed. Upon the modern, progressive Church lies the necessity of subjecting the ideas about marriage which, under the combined influences of ecclesiastical Christianity and Christianized law, have become more or less crystallized in society, to a temperate and truth-loving criticism.

Nowhere, perhaps, do we find the power of sin in humanity taking to itself more horrible and revolting forms than in the life of sex. So repellent, indeed, is the full study of the dissolution of the sexual instinct that but a very few minds have ventured to undertake it; to investigate and classify the painful phenomena, to analyze and estimate the causes of such dread results. In modern theology, though a study of sin as complete and searching as possible really belongs to the department of theology, the discussion of sexual criminality is generally tabooed. Yet in the Bible itself the sins of sex, and sexual relations generally, are viewed as necessary subjects for the consideration of inspired and righteous men. *Nihil humanum alienum.* Nor is the discussion of sins of sex excluded

from the system of St. Thomas Aquinas, greatest of the mediæval theologians.

Therefore, in concluding the present chapter, we cannot forget that the Atonement made by the Son of God for the sins of men touches the whole circle of human sin at every point; and nowhere does the mercy of God shine more brightly than just here, where the mystery of the Atonement and those sins which most affright the conscience of mankind are brought into contact.

For centuries past, thinkers of great power and of devout purpose have meditated on the Atonement, casting rays of light far into its unfathomable depths, now in this direction, now in that; but it may well be believed that never while human faculties are limited by material conditions, perhaps never fully, even in the hereafter, will that mystery of love become patent to a created mind. Yet some reflections on it may be made at this point, showing impressively—if the writer can transfer to other minds the impression made upon his own—the transcendent moral greatness of Him whom God gave freely as a propitiatory gift for the sin of the world.[1]

Let us inquire how any pure and sensitive soul, such as now and then we have knowledge of, is affected by the "bearing" of sin, by the oppressive and miserable burden of guilt; let us throw ourselves, by the aid of our experience and by an effort of the imagination, into the situation. There are three stages to be considered:—

First, the soul is oppressed by an admitted weight of guilt, by the consciousness of sins formerly committed and not yet devoid of attraction. A great degree of spiritual agony is implied in the effort of bearing guilt in such conditions. Regret, fear, shame, the memory of the past, the struggle with the present, combine to create in a soul which, imperfection and defilement notwithstanding, is still sensitive to the charm of goodness, an intense mental and spiritual anguish, perhaps

[1] "The crucified Christ is the votive-gift (ἱλαστήριον) of the Divine Love for the salvation of men." (Deissmann, "Bib. Studies," E. T., p. 133)

accompanied by physical distress. Yet the burden is borne because the soul recognizes that it is in a manner rightly imposed; allowing for heredity and external circumstances, there has been all through an element of responsibility which at least partially explains and justifies the imposition of the moral load.

But secondly, the soul may be called on to bear an unjust, undeserved imputation of guilt. Let any minister of the Gospel, for example, image to himself his mental state, if, as he preached the Word to his congregation, he were to feel upon his conscience, first, the accumulated and concentrated weight of his own sin; and after he had freed himself, by a great effort of faith in the Gospel promise of forgiveness, from the oppressive sense of this burden, there were to be borne in upon his mind the dreadful conviction that his congregation, even as he preached to them, were coming to believe him guilty of crimes of which he was really innocent, and which his spirit utterly loathed. In the darkening gaze of his people he reads that he is wrongfully condemned; relentlessly accused of the worst violations of the sexual law, of offenses of inexpressible ghastliness, such as the immoral world itself cannot endure to contemplate, even as set down and classified on the emotionless page of science. And his soul cries out within him in a passionate and agonized protestation of his innocence; indeed, it is the consciousness of innocence which alone, in such awful circumstances, supports his being.

But even yet the extreme depths of spiritual agony are not reached; for what if, by some hypersensitiveness of moral sympathy, the very consciousness of innocence at length deserts such a soul, and a process of tremendous and overpowering self-accusation sets in? The soul perceives within itself the extent of the capacities for evil latent in human nature. From an external observation of the foulest sexual criminality, it passes to the recognition of such criminality incorporated in its own experience.

Something like this, according to Godet's profound theory of the Atonement,[1] was the spiritual process by which Jesus

[1] "The Atonement in Modern Religious Thought," p. 341.

Christ condemned sin in human flesh. "By an unfathomable prodigy of love, He entered into the horror of the sins of which He was each day witness, as though He had Himself been the responsible author of them."

Scarcely can Christian believers, even of the keenest and most far-reaching spiritual vision, realize what tremendous import there is in the mysterious identification of Christ (for purposes of the Atonement) with sinful man. There is no thought more staggering to the imagination than that of the appalling, one had almost said illimitable, capacities for sin in man, and the extent to which those capacities are actually fulfilled. Among sexual sins especially there are some so monstrous and distorted that vast numbers of people have not even heard of them, and would not think them possible if they were told about them. There are sins which men shrink from, not so much on account of the punishments which might follow them, as from their own inherent horror. Let the reader but think of any sin for which he entertains a peculiar dread, and imagine the anguish of his feelings, if he knew that somehow that sin was within him, its power depressing the soul, the responsibility for it burdening and torturing the conscience. The bare imagination of a sin, ripening into a mental delusion, has driven men sometimes into insanity and suicide.

When, therefore, it is understood that Jesus Christ, with a conscience more sensitive than we can conceive of, because the union of His soul with the Divine Holiness was complete, felt within Himself, by some operation of the Spirit—not as if He saw them and studied them from outside—but with an inward, personal responsibility, the intense and direful horror of all the sins of which human history has record, the abominable ingenious cruelties, the base deceits, the loathsome impurities formerly unnamable, for which scientists have only recently invented names, the frightful murders and gross excesses—all the real, awful sins of humanity; when this is pondered, the mind utterly fails to grasp the full significance of the fact. That Christ bore the sins of humanity—this general proposition is admitted by millions; but such sins as defile the sex life, and with such a bearing!

As the method of the historic Atonement transcends our human imagination and intelligence, so does its eternal operation. Canon Jelf in a powerful and sympathetic paper published in the "Guardian" for October 9, 1901, speaks solemnly of "the fearful effects in time of those widespread offenses against chastity, as forecasting their still more fearful effects in eternity." And if in time the connection between sexual sin and ensuing misery is not always clearly discernible, since with impurity other influences are frequently coöperating factors in producing some dire spectacle of human ruin, none the less clearly does a reasonable faith point us to a future consummation of perfect justice in relation to the moral side of the sex life; none the less solemnly does a trained ethical perception warn us that if moral law rules the universe—and our deepest intuitions support that belief—the element of responsibility in sexual sin, as in all other, guarantees some future terrible recompensing, probably in the nature of something self-inflicted,[1] of conscious, persistent, deliberate sin.

This line of thought does indeed lead in a direction of somber fear; but in contrast with the most gloomy aspects of judgment, we have the eternal mystery of the Atonement, fathomless in hope and power. Here, however, we are face to face with immense problems of human destiny, lying in their fullness beyond the scope of a work like the present.

It remains to remind ourselves of the need for the present application of Christ's saving power to sinners against sexual morality; and to consider how that application is to be kept true to its principles and made efficacious in its working. In ethical processes the central factor, the all-important element is the appeal to the will. It is this that gives impulsion to all attempts at preaching and teaching which are truly inspired with the spirit of Christianity. Christian thought cannot welcome a wholly non-ethical science as a remedial agency in the sphere of sexual vice or in any other. Scientific therapeutics based on an indifferent psychology of sex may not only ignore,

[1] R. H. Charles, "Eschatology," p. 405.

but be directly hostile to ethics—and thus ultimately fail of accomplishing their remedial purpose; for ethical responsibility is an essential element of sex psychology. It is such a consideration, for example, that causes a Christian moralist to view unfavorably the employment of hypnotic methods of curing the grosser forms of sexual perversion, when such methods are accompanied by visits under medical sanction to brothels for the purpose of attempting fornication. This cure is certainly non-ethical, and admittedly of dubious efficacy.[1] It gives the sexual instinct a partial impulse toward its normal objective; but does it strengthen and elevate the moral purpose? Does it rouse the will itself, or endue it with Divine grace, to struggle with that composite force of diseased heredity, of misevolution, of dangerous environment, of perverted and exaggerated desires, which theologians gather up into the one word *temptation*?

Preaching and teaching, moral suasion, and religious influence are still the most powerful weapons of the Christian Church in its battle with sexual vice. Wisely and forcibly employed, they are the best means of dispelling pernicious ignorance on questions of sexual morality, rousing the dormant sense of responsibility, and invigorating the enfeebled will. Throughout human society there is every occasion for the proper exercise of hortatory and educational methods of diffusing the power of the Atonement in regard to sexual sin. In confirmation classes, in the family, in the school, in the pulpit, in the prison —for the removal of penal restraint in connection with some forms of sexual vice is not yet proved to be a desideratum—by purity organizations and the distribution of Christian literature dealing with sex problems, the preaching of the Cross of Christ, with its reasonableness and its advocacy of self-control and self-

[1] Moll, on hygienic as well as ethical grounds, strongly discountenances prostitution as a factor in the treatment of sexual perverts, or as a means of sexual experiment when virility is in question; and like Féré, counsels by preference the education of the pronounced pervert in the direction of chastity, or at least to the experiment of a disciplined platonic friendship with one of the other sex, as a preliminary to marriage (*op. cit.*, pp. 998, 1038).

renunciation, may be brought into touch with the sex life. But as to those on whom devolves the performance of any part of this duty, no indolence or false delicacy must hinder them from becoming genuine students of their subject. If a non-ethical, non-Christian science of sex is inadequate and dangerous, scarcely less so is an unscientific, poorly informed hortatory teaching seeking to arm itself with the ægis of Christianity.

The present writer remembers hearing a sermon on purity delivered to a congregation of men in London by one of the Cowley Fathers. The preacher in this case had evidently given to his subject careful and extensive preparation; and the result was an oration of quite extraordinary force, the impression of which would not be effaced in a life-time. Too often, it is to be feared, *"men only"* sermons, owing to a lack of the power and knowledge that come from devout and scientific study, not only fail of doing much good, but invite criticism as to the weakness of the Church's methods in coping with sins of impurity. The Word of God places pureness and knowledge in close conjunction.[1] Preachers of Christian purity must see that they be not disjoined.

[1] II Cor. 6:6.

ADDITIONAL NOTE A ON THE GENESIS NARRATIVE OF THE FALL.

ALL modern Biblical students—taking Canon Driver as the standard authority—admit that the material side of the narrative was derived not from history, but from religious representations and traditions (see Driver, "Genesis," pp. 51ff.); but we have to go further back than this, and to investigate the ideas underlying the traditions themselves. Now the particular interpretation which is discussed below is no new one. With various modifications, it is that of a number of ancient writers (see Tennant, "The Fall and Original Sin," pp. 153ff., 197); but without modern anthropology it remained fanciful and obscure. Tennant, referring to the researches of Barton and others, is disposed to recognize the existence of this meaning in the Yahwistic story; but considers that it is present merely in a fossilized condition, and that the Yahwistic writer "intended to clear his narrative" of this association of thought (*op. cit.*, p. 69). It is true, indeed, that in the hands of the Yahwist the story obtains a fuller content and wider scope; but to call its primary meaning fossilized is misleading. Rather that meaning remains in the story as a germ, a point of origin of perennial human interest; and the closer examination of this point of origin will throw considerable light on Biblical religious conceptions.

With reference, then, to the suggested interpretation of Genesis iii, alluded to in the text of this work, it must be observed that the command to the first pair to be fruitful and multiply occurs in the Hexateuchal document known as P. The remaining document JE' which contains the story of the Fall, has no such Divine sanction of sexual relations between the man and the woman; rather, perhaps, postulates in them an original absence of mutual desire, and, therefore, a complete innocence. The expression "knowing good and evil," possibly refers to sexual knowledge, with its pleasure and its responsibil-

ity.[1] It refers at any rate to a kind of knowledge which is normally absent in young children (Deut. 1:39; Isa. 7:15, 16), and in old men (II Sam. 19:35). The description of the plucking of the fruit suits very well as an allegorical representation of sexual intercourse; indeed, we often apply this symbolism half unconsciously. Moreover, in the folk-lore of various races a connection is established between the serpent and the sexual functions of women.[2] Sometimes it is considered the symbol of sexual desire; and the Swahili women are said to apply this title to the male organ of generation. Appropriately, then, Eve is tempted by a serpent to pluck the forbidden fruit.

The triumphant cry of Eve on the birth of Cain:—"I have gotten a man in spite of Yahweh," *i.e.*, in spite of His condemnation of her plucking the forbidden fruit of sexual intercourse, has been thought to strengthen this interpretation; but such a translation of Eve's cry requires an unusual and imperfectly supported rendering of *'eth*.

There is some probability that the root idea of the mystic trees in the midst of the garden is to be found in nature symbolism. The two trees in the Garden of Eden are perhaps a double tree, as the Third Creation Tablet of Babylonia has been thought to indicate; but this duality will have been a later accretion to the original myth. The Tree of Life itself was probably the primary concept; and the interesting question is whether it is meant as a source of immortality and immunity from decay, or as a symbol of fecundity. In Genesis 3:22, as in the twelfth book on the "Epic of Gilgames" (Sayce in "Expository Times," vol. vii, p. 305), it appears in the former guise, like the Haoma Tree of the Iranians; but considering the probable date of the composition of the version of the Paradise narrative which appears in the Book of Genesis, we must admit the possibility that later conceptions have become

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[1] Tennant refers to Jastrow as understanding the expression in this way (*op. cit.*, p. 41).

[2] See the important evidence collected by Havelock Ellis, "Studies in the Psychology of Sex," vol. ii, pp. 306ff.

interwoven with the primary idea. As several critics have noted, it is unlikely that vv. 22-24 in Chapter III are original. The Yahwist may have admitted these verses in completion of the narrative, either not perceiving, or being indifferent to the fact that they contained a notion out of harmony with the original symbolism. It is not indeed certain that J himself was aware of the real interpretation of the allegory which he incorporates in his book. In substance it was composed at a date long anterior to his own; and its meaning may have become obscure before his time. Comparison with kindred traditions—such comparison as none but modern conditions of knowledge have admitted of—alone renders possible the recovery of the conceptions earliest embodied in the narrative.

The symbolism of the Tree of Life is more likely originally to have been fecundity than immortality. It stands for fecundity in the ancient Sumerian hymn quoted by Sayce ("Expository Times," vol. vii, p. 267)[1]; and in the Iranian mythology there appears, along with the Haoma Tree, a tree called Viçpataokhma (all-seed), from whose seed all plant-germs come on the earth. (See Dillmann, "Genesis," E. T., vol. i, p. 109.)

Thus the Tree of Life, considered in its relation to humanity, signifies sexual reproduction. It does not appear when the Tree of the Knowledge of Good and Evil was added to the prior symbol.

The net result of our inquiry is this: The two trees, or the double tree, are a symbol of sexuality, expressing on the one hand the aspect of reproduction, on the other that of pleasure. Man and woman, in their ideal state of innocence, are depicted as abstaining from the fruit of this double tree.

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[1] Although the translation of the Babylonian text in which occurs mention of the Vine of Eridu, given by Professor Sayce and Mr. Pinches, may not absolutely allow us to speak of that vine as an emblem of fertility, yet fertility is the leading idea associated with it; and it is brought into connection with the couch of the primeval mother. But Mr. R. Campbell Thompson regards this text as an incantation, and the Vine as a medicinal plant bestowing life in cases of sickness ("Expository Times," vol. xv, p. 49).

Finally, as has been already noted, the first detrimental effect of the eating of the fruit on the guilty pair, is felt in the region of their sexual emotions.

The interpretation in question needs further support; but should it eventually be established, an adjustment of ideas respecting the Biblical doctrine of the Fall becomes necessary. In view of what has been said already in Chapter III, it is conceivable enough that primitive man, as he speculated on the origin of moral evil in the world, should have seemed to find it in the sexual act, which had long acquired a certain connotation of sinfulness.[1] As a historical account of the entrance of evil into the world, the narrative in Genesis will not stand. It is rather an imperfect speculation on the part of primitive man. Yet as it appears in the Hebrew literature it is differentiated from the kindred mythical and allegorical speculations of other races; and herein consists its inspiration. Although it deals with but one department of human activity, the sex life,—yet on the basis of that its idealism presents a true and profound estimate of the principles according to which evil operates in humanity, *i.e.*, as an external force forming no original part of the Divine purpose in creating man, a force which the human will may resist or to which it may yield. A symbolic description of the yielding of the will to the pressure of sexual desire, here idealized as an external tempter, became the readiest and best method of illustrating to primitive man—for illustration, not explanation, is the purpose of the Genesis narrative—the relation, faintly apprehended, between his sinful self and God, the strenuous conflict between the higher principle of action which his spiritual capacity enabled him to recognize, and a lower principle the power of which he continually felt. The narrative, like other primitive speculations on the origin of evil, fails as an explanation; but unlike them, succeeds as an illustration.

[1] Other races besides the Semites have had their primitive philosophers who, by allegorical or mythological representations, have attempted to account for the existence of evil in the world. See an interesting example from the folk-lore of the Dûsuns of North Borneo, in the "Spectator" for April 26, 1902.

On the foregoing theory of interpretation, the Genesis narrative of the Fall is full of spiritual illumination; but it contains no supernatural revelation of the secular origin of evil. The endeavor to force the story into a relation with chronology will merely obscure it, and bring it into needless conflict with all that is known of the early history of life on this planet. That the Paradise narrative is not literal history may go without saying to moderns; but it has not even a historical germ. It does not point, as students like Delitzsch and Bishop Gore contend, after the manner of a historical legend, to a decisive act on the part of an original human pair. It belongs to quite another sphere of literature than either history or legend—to imaginative religious literature, primitive both in form and spirit, simple as a child's story, yet full of a true and profound philosophy.

Evil, not merely in physical forms, but in more or less developed moral forms, would seem to have been in the world in ages long anterior to the appearance of man. Selfishness, rage, cruelty, lawless lust waited not for the coming of man to manifest themselves. The lower animals have incipient ethical perceptions; they have a certain capacity for responsibility; some theologians have attributed to them a nascent knowledge of God. But they are in no state of sinlessness. The lower creation has little to learn from man in respect of gross vice, as soon as the normal environment is broken; or in respect of selfishness.[1] And it has not been shown that the case was otherwise in prehuman ages; on the contrary, the available evidence discredits such a notion. Then, as now, struggle and conflict, with many of their evil accompaniments, formed great part of the lives of animals.

Moral evil, then, in various stages, immature if you will, yet none the less actual, preceded man on this planet. It had made a prior impress on the material out of which, at the end of a long evolutionary process, man was to be formed. We cannot say chronologically where or when it came in; or even deny

[1] See Féré, "L'Instinct Sexuel," E. T., Chapter III.

the possible necessity of conceiving of it as already acting upon the substance of the protozoa. This view is not Manichæan. In the doctrine of Manes the lowest forms of life (as he knew them), are regarded as created by an evil intelligence, and therefore of their nature evil;[1] whereas, from the point of view here adopted, the protozoa and matter generally are created by an intelligence of perfect goodness; but are very early—how early we cannot surmise, seeing that for the ultimate origin of evil we must look not to temporal, but to eternal processes—acted upon by an alien evil principle.

It follows that man was not, as a matter of history and of fact, responsible for the entrance of evil into this world. But the extension of evil to humanity from earlier and lower matter did not eventuate by an automatic process. The power of moral choice, and the capacity of knowing God had matured in the Hominidæ; and moral evil could not mingle with the web of human development as an actuality, without the responsible consent of man. It was not unconsciously that primitive man accepted the operation of the evil principle. Research on the lines followed by Mr. Andrew Lang in his "Making of Religion" shows that primitive man's ethical nature and sense of personal responsibility toward God must be historically, not merely ideally conceived of—on this important point scientific inquiry endorses the estimate of St. Paul—as an active power in the human soul even in the earliest circumstances of the race. In primitive men, as in modern men, occurred the struggle—not in one paramount act of which a record, historical or legendary, has been preserved in the traditions of the race, but in various spheres of activity—between the higher law of the nature and the base alien element which had insinuated itself into the matter with which man, in the solidarity of the universe, was conjoined.

The biblical references to the entrance of evil into the world seem to amount to an unconsciously idealized presentation of the actual process. Not only is man regarded as re-

[1] St. Aug. "Conf.," Bk. xiii, section 45 (Bibliotheca Patrum).

sponsible for the appearance of sin within himself, but more than that, being the highest type of created thing, he is accounted by the writer of II Esdras and by St. Paul, responsible for the entrance of evil into the world at large. Human responsibility is thought of by St. Paul as renewing itself in each individual, and as being real and weighty from that remote point in time at which the creative process had evolved man, the creature nearest to God in this world.

It is of comparatively little importance that St. Paul, in forming his estimate of moral responsibility in humanity, treats the narrative of the Fall in Genesis, not as what it really appears to be, an allegorical religious illustration of the working of sin in man, but as a piece of history. He could not overpass the scientific limitations of his age. It may be added that while it is true that other biblical writers, like St. Paul, accept the fact of human responsibility as the basis of a doctrine of sin; it is not clear that they conceive of the secular origin of evil in the same way as he does, *viz.*, as referable to a definite act in the beginning of human history. They deal with the existing phenomena of evil and with its issues; they do not speculate about its first appearance. Perhaps many of them felt that such an attempt would be fruitless. They realized that evil was an actuality originating in the rebellion of created intelligences against the infinite wisdom of their Creator; that the workings of evil reached back into the remote past; and that wherever and whenever these workings were manifested they were met by the counter-operation of the Divine Spirit, within whose unfathomable counsels was conceived a plan by which the event should prove the superiority of good.

Modern Christian thought is not in accord with St. Paul in his way of understanding the literary shell which enshrines the spiritual estimate in the Book of Genesis, of man's position in regard to evil; but so long as we accept as a working hypothesis, as a message of practical import, his inspired doctrine of sin and redemption, our mental attitude as to the presence of evil in the world does not fundamentally differ from his. For us, as for him, human sin results from the appearance of

evil, an element alien to God's purpose, in creation somewhere in the past—however differently St. Paul and the modern thinker may conceive of the crisis of its introduction; for us, as for him, the action of the human will is limited by evil agencies from which it does not free itself unaided; yet its responsible operation does not wholly cease, and cannot be ignored.[1]

Therefore, so long as the Bible gives us a practical religious estimate of man's relation to evil, an estimate which will form a proper basis for ethical religion, we have as much as we need, whatever may be the literary vehicle in which it reaches us. How long have struggle, conflict, competition, with their connoted evil developments, both physical and moral, actually existed in the world; how have they influenced the evolution of moral sentiments and religious ideas—these questions are not answered in the Bible, and they are a legitimate field for scientific investigation.

Some such readjustment of the traditional teaching on the Fall we would venture to think necessary; and the view here roughly sketched, or some modification of it, assigning to evil a positive existence in time, is perhaps preferable to such a theory of sin as that of Mr. F. R. Tennant, whose theory is inadequate, just as his account of Divine activity is jejune and unsatisfying.[2] That the natural instincts and impulses—"the stuff out of which sin is made"—are nonmoral in themselves, and therefore cannot, except by a metonymy, be described as sinful, and that sinful bias can only be predicated of will, is a line of reasoning which we cannot here follow with full agreement. The origin of will is, as Mr. Tennant admits, shrouded in obscurity; no moment in the developing life of the organism can be fixed on with certainty as the point of emergence of will. Therefore the origination of actual moral evil in the

[1] The Rev. A. S. Laidlaw, in a suggestive paper in the "Expository Times," vol. xii, p. 258ff., contends that "St. Paul's statements of Christian doctrine are not really limited and conditioned by his illustrative references to Adam. These are rather dialectical expedients," etc.

[2] "The Origin and Propagation of Sin" (Cambridge, 1902).

organism must be correspondingly obscure. The germ of will is developing amid the natural impulses and instincts, long before its actual emergence into conscious life. The thought irresistibly presses, have not these primary stages of volitional development been subjected to evil influences? Has not the introduction of some evil principle begun to thwart the purpose of good in them long ago, before moral manhood began? Is there not a ferment of evil already set up in the material of sin? Flesh is a stage of the visible creation antecedent to spirit; but flesh, though impulse-governed, is not necessarily lawless. Evil—a wider term than sin—is at work upon this material, the impulse-governed flesh, before the full emergence of will. Therefore, that material is not wholly nonmoral. The broad fact that what two modern naturalists[1] have recognized as creation's final law, the law of love, fulfils itself only amid such conditions of suffering and temporary failure as the world witnesses, seems to indicate the existence and activity in creation of some positive principle of evil, introduced contrary to the primary creative design, to thwart and baffle it.

Further, Mr. Tennant's theory does not show with sufficient clearness that evil is contrary to God's creative intention. The Being who creates the material, out of which, as a fact of experience, sin inevitably arises amid the stress of life, becomes by the degree of self-limitation *ex hypothesi* imposed, responsible for actual sin, in spite of what Mr. Tennant urges on page 119. We relieve this difficulty by holding to the existence of an evil intelligence acting contrary to God in creation.

But of course such speculations do not clear up the difficulties surrounding the Divine responsibility for the primal origin of evil. They push that difficulty further back. They may drive it out of the material creation. But the ultimate difficulty remains. And with regard to man's inevitable relation to evil, his introduction into a universe already tainted with evil, we can only say that it belongs to God's inscrutable counsels that man should take part in the battle with evil in the universe, a battle for which man is not historically responsible, inasmuch as he did not begin it.

[1] Geddes and Thomson, "Evol. of Sex," p. 330 (Ed., 1901).

That there are elements of truth in the view according to which evil has a purely subjective origin, is not to be denied; and, in other states of being, faculties may be awakened and developed which will adjust such an estimate of it more clearly and fittingly to the ethical conditions of God's relation to creation. But so far as our present powers of estimating the influence of evil upon evolutionary processes extend, it seems best to hold some such objective conception of it as is here presented. Without such a conception it is difficult to find a sufficient basis for, and an adequate stimulus of, the moral antagonism to evil which a sound practical view of life necessitates.

ADDITIONAL NOTE B ON MASTURBATION.

It is no part of the present writer's purpose to attempt any elaborate addition to the large and growing literature of this part of the subject of sex. The reader who desires to study this subject scientifically may profitably consult the very full and able presentation of facts and opinions, in the second volume of Havelock Ellis's "Studies in the Psychology of Sex" (ed., 1901).

However, a few observations seem necessary at this point, in addition to the references to masturbation already made; if for no other purpose than to define more clearly than is possible, solely with the help of such a treatise as that of Havelock Ellis, the ethical view natural as well as Christian morality seem to compel us to take of this practice.

The present writer thinks it unnecessary to record in full his own observations and inquiries proving that masturbation, as Ellis—to mention one writer only—carefully notes, is common enough among several species of animals, chiefly in the absence of normal sexual gratification. It is possible that isolated cases may become pathologically addicted to the habit, and practice it, owing to the ease with which it is performed, even when sexual intercourse is accessible. An observer in New Zealand mentions to me the case of a pigeon appearing to masturbate on the roof of a house.

I am informed by a gentleman who has had considerable experience of ferrets that if the bitch when on heat cannot obtain a dog, she pines and becomes ill. If a smooth pebble is introduced into the hutch she will masturbate upon it, thus preserving her normal health for one season. But if this artificial substitute is given to her a second season, she will not, as formerly, be content with it.

It should be noted, on the other hand, that superficial observation may infer masturbation among animals from appear-

ances which do not in reality support such an inference. Three gentlemen of South Africa, who had kept a pet male monkey for a considerable time, inform me that though it was much given to handling the penis, they had never seen it practicing actual masturbation.

In Havelock Ellis's essay it is suggested that masturbation is known among primitive races, and consequently must not be thought of as a special vice of civilization. I am in no position either to confirm or to refute most of the evidence adduced in support of this view. Havelock Ellis mentions that he has been unable to find any evidence for the practice of masturbation among the Australian blacks. My own inquiries have likewise elicited from a high authority a strongly worded negative. With regard to the Maori, a private letter gives me as the nearest Maori equivalent of "to masturbate" the word "titoitoi;" but this word is declared a rare one; and the writer of the letter, a distinguished Maori scholar, says that he knows of no allusion to the practice in Maori literature. Indeed, the word "titoitoi" does not exactly signify "to masturbate;" but rather "to excite, titillate the penis." My informant appears to discredit the idea that masturbation was practiced among the primitive Maori.

From another source I learn that in Raratonga the word for "masturbate" is also "titoi." The Maori and the Polynesians of Cook Islands consider the act unmanly. They apply to it a phrase meaning "to make women of themselves," and the practice appears to be generally confined to children.

A gentleman resident for some years among the Kaffirs of South Natal replies to my questions, first, that he has found no expression equivalent to *masturbate* in the language he knows; and secondly, that he does not think Kaffirs practice masturbation.

It is of course needful to remember that inquiries on an obscure point such as masturbation are peculiarly liable to receive inexact or imperfectly informed replies, even when presented in what seems the likeliest quarter for information. Even men of capacity and ability may entirely fail to notice, in

spite of the fullest opportunities, what they themselves feel no interest in studying. The author found this to be the case in prosecuting his inquiries about the sexual habits of animals.

In his essay Havelock Ellis mentions certain references to masturbation in the Greek and Latin classics ("Studies," vol. ii, pp. 117, 198-9). But while giving some in which it seems to be regarded as ethically indifferent, he omits others in which it is vigorously condemned. It is true that Aristophanes alludes to masturbation among both men and women without any note of serious denunciation—such was perhaps not to be expected in a comic poet; yet the fact of his connecting the practice with slaves ("Eq.," 24, 29), feeble old men ("Nub.," 734), and women ("Lys.," 109; "Frag.," 309-10), implies that neither he nor his audience regarded it as consistent with manliness. If Æschines is to be understood as charging Demosthenes before a grave assembly of Greek citizens with having practiced masturbation—and his words probably mean as much ("Cont. Ctes.," 174)—the position that the ancient Greeks regarded masturbation with "serene indifference" becomes less tenable.

Among the Romans, Juvenal, as has been already noticed, refers to masturbation among schoolboys in terms of strong condemnation. Martial in a remarkable epigram (Bk. IX, 41) denounces it as wicked and unnatural; and elsewhere (Bk. XI, 104), like Aristophanes, notes its prevalence among slaves.

In. view of these adverse reflections from profane writers of antiquity, it must be maintained *a fortiori* that masturbation comes within the scope of the biblical condemnations of impurity. Although not expressly referred to, it would be included in the general term ἀκαθαρσία: it is possible that in later Greek this word was specially connected with masturbation.

The Catholic theologians condemned masturbation. Havelock Ellis refers to several passages, to which should be added the discussion of St. Thomas Aquinas ("Sum. Theol. Sec. Secund.," Qu. CLIV(Art. XII). Aquinas treats masturbation as ethically worse than fornication; but as less heinous than the other sexual vices against nature.

Hence the proposition that masturbation is "the natural result of unnatural circumstances"—in this not very logical phrase a recent writer has summarized the conclusions of Havelock Ellis—must not be understood as containing any ethical justification of masturbation. It cannot properly be thought of as morally neutral.

ADDITIONAL NOTE C ON CIRCUMCISION.

THE practice of circumcising the foreskin is not peculiar to the Hebrew race; nor is there sufficient reason for regarding the Hebrew narrative of its Divine institution as historically accounting for its ultimate origin. It has been thought by some to have developed from the custom of mutilating an enemy slain in battle by cutting off the membrum virile and presenting it to the chief—a custom referred to in I Sam., 20:27. As a further development, male captives may have been similarly, though not so dangerously, mutilated as a badge of servitude to the victorious chief. From the set of ideas thus formed might arise the custom of circumcising all the males of a tribe and offering the foreskins as a badge of servitude to the god of the tribe. This theory of the origin of the practice would be supported by evidence making circumcision a form of the blood convenant between a people and its god; and it must be observed that evidence pointing—but not very conclusively—in that direction is forthcoming in certain Australian tribes.[1] Herodotus no doubt represents the attitude of several peoples toward circumcision where he describes it as a disfigurement in itself, but one which men would accept as being the means of obtaining through increased purity a closer communion with the Divine Being (*προτιμέοντες καθάριοι εἶναι ἢ εὐπρεπέστεροι*, ii, 27).

On the other hand, it is highly probable that the ideas outlined above have been grafted upon a still more primitive stock of ideas in connection with circumcision; and it is to these latter that we must look, as Westermarck has done, for the first appearance of this custom in our race. According to the hypothesis of Westermarck, circumcision is but one of a number of similar practices of mutilation, having sexual attraction as their object. In the early dawn of the life of the

[1] Remondino, "History of Circumcision," p. 45.

race, men and women discovered that to attract attention to the pubic region by ornamentation, depilation or circumcision was an effective addition to natural charms, and exceedingly helpful in the competition for partners.[1]

Westermarck's theory is supported by more than one consideration. Herodotus somewhat doubtfully proposed Ethiopia as the place of origin of circumcision; and there is a passage in Jeremiah (9:25) which suggests that there was a tradition pointing in this direction. Granting the probability of the hypothesis of sexual attraction, it will readily be admitted that the primitive peoples of Central Africa were likely enough to have been the inventors of the practice with that object in view.

The age at which circumcision was performed is an important indication of its purpose. The Hebrews from an early date performed the rite on infants, as do their modern descendants; but there are reasons for thinking that infancy was not the age for its performance in still earlier times. Puberty was the circumcising age among the ancient Egyptians, as it is among the Australian natives, and among the peoples of the

[1] Crawley (*op. cit.*, p. 135) endeavors to explain the origin of circumcision and other mutilations by reference to early religious ideas and taboos. It seems more probable, however, that this practice originated before the evolution of a system of taboos, rather than as one of its results. Other savage practices, such as elongation of the breasts, painting, hairdressing, enlargement or confinement of organs, are surely more naturally explained, with Westermarck, as having sexual ornamentation for their motive, than on the principle contended for by Crawley; and it is by the analogy of these practices that primitive circumcision can be most readily accounted for. Nevertheless, that the religious notion of sacrificing a part to safeguard the whole from evil influence was applied later to the practice of circumcision, is not to be denied. St. Paul, when he speaks of spiritual circumcision as an ἀπέκδυσις τοῦ σώματος τῆς σαρκός (Col. 2:11), had a development of this idea in his mind. Similarly, the religious idea of circumcision as being helpful in the process of reincarnation, a notion which, according to Frazer's suggestion (Independent Review, vol. iv, No. 14), may have obtained at one time among the early Australian natives, is to be regarded rather as an accretion to the rite than as the source of its institution.

Lower Congo.[1] That the primitive Hebrews, like the Arabs, performed the rite on young men as a prelude to marriage, is clear from the root *hathan*. These facts strongly support the Westermarckian hypothesis. In view of the variation in the practice of circumcised peoples on this point, it is well to note that puberty is more likely than infancy to have been the original age for the performance of the rite. Motives of convenience or religion might induce a people who formerly circumcised at puberty to transfer the rite to infancy; but once a tribe had acquired the habit of circumcising in infancy, it is unlikely that they would allow the difficulty of the performance to be enhanced by changing to an age nearer manhood.

In course of time, as Westermarck points out, a primitive practice takes on fresh meanings, particularly of a religious character, and new reasons for its performance. To some of these developments, in connection with circumcision, reference has been made above. It is probable that, among some peoples, the chief reason for retaining circumcision after the rite had lost its original significance, was the desire to test the capacity of the males for bearing pain—the practice was cruelly developed among the Arabs of North Africa with this object. Among others, as the Hebrews, it was associated with a religious conception.

It accords well enough with analogy that the existing practice of circumcision should become for the Hebrews a Divine ordinance. As in New Testament times, practices of long standing like religious ablutions or the laying on of hands were used by Christ and His Apostles to fulfill new purposes, on account of the readiness with which those practices lent themselves to adaptation; so at an earlier period, Divine wisdom chose a well-known custom by which to convey a new spiritual truth. Circumcision is admirably adapted to become an ethical symbol. The figure of "circumcising the heart" used in both Testaments, vividly expresses the difference between a

[1] But not apparently among the peoples of the Upper Congo, who circumcised twelve days after birth. (Johnston, "The River Congo," pp. 276, 290.)

heart closed in, covered with old impurity and impervious to spiritual influences, and a heart freed from selfishness and prejudice, and receptive of the Spirit of God. Nothing better could have been chosen as the Covenant token.[1]

St. Paul's opposition to circumcision related solely to its religious aspect, which has since lost its importance in the Christian world; and it need not therefore be given a place in a discussion of the hygiene of circumcision. A large—we believe a preponderating—body of medical opinion recommends the practice for hygienic reasons, in part noted already by Herodotus. Some enthusiasts perhaps overrate its hygienic value. Medical works must be consulted for a full discussion of this part of the subject. It is enough here to recall the fact that the primitive purpose of the prepuce—that of protecting the glans penis—no longer exists in its original force, owing to the adoption by mankind of clothes; the organ therefore becomes almost as useless as the climbing muscle, if not as dangerous as the vermiform appendix. It is obvious that the prepuce readily becomes subject to congenital or acquired malformations, the source of phimosis and attendant evils, early masturbation being the worst. When the prepuce has been removed, the glans penis is no doubt sensitive at first, but rapidly becomes sufficiently hardened to prevent irritation and the consequent directing of the subject's attention to these parts. The cleanliness of the glans is easily preserved in a state of circumcision; without moreover the dangerous necessity of subjecting young children to frequent local washings of the genitals—a process, as Dr. Guernsey notes,[2] likely to cause premature curiosity and excitement.

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[1] For the spiritual application of circumcision, see Driver's note ("Genesis, Westminster Commentary," p. 191).

[2] "Plain Talks on Avoided Subjects," p. 31.

ADDITIONAL NOTE D—LETTER TO A BOY BEGINNING SCHOOL.

CHIMÈRE, PARAMÉ, FRANCE, April 14, 1905.

MY DEAR ———:

I was very glad to hear you had passed so well into ———, and hope you will have an excellent career at school and much success, and so be fitted to take a good place and win men's respect in life when you leave school. You have, I believe, sound health, so that there is a good prospect of your school life being happy, as well as full of use and profit. My own school days were all spent at boarding-schools; and in my case there were special difficulties, chiefly that of lameness, which made those days less pleasant than they might otherwise have been.

However, my school life is still very fresh in my memory; and it is the fact of having passed through school experiences, and having had good opportunities—first as a boy, and after I grew up, as a master—of seeing what school life is like, that makes me write you a few words, in quite a friendly spirit, on some of the possible dangers and difficulties of the life you are going to begin.

I needn't say much about fulfilling religious duties, such as prayer, because I have no doubt you have heard, and will hear, more when at college about the importance of them. No amount of good advice that a boy might get from an older friend—such advice as I am going to try and give you—will take the place of the guidance and help that he gets direct from God. So I would just say, let the thought of God and of Jesus Christ, and of God's never-ceasing care for you, be always your strongest and deepest thought. I can't describe the value of this thought; you must prove it for yourself as you go through school life and after life.

But the few special words I want to write to you are about the things you are likely to see and hear and come in touch with in the private every day life of the school, the life the boys live among themselves, beyond the oversight of the masters. It is not only book learning that you will get at school; you will also get a much greater knowledge of life in general than you have hitherto been able to get at home. And it is a good thing, in many ways, to have knowledge; but, of course, it carries with it increased responsibility; and there may even be danger in it. That is what I am going to try and point out to you, so as to put you on your guard.

so, in the bodies of men and animals there are certain members or organs —what we call the private parts, because modesty makes us conceal them—which are the means of this fertilizing contact between male and female.

Now, according to God's law, this contact ought only to take place, in the human race, when it has been hallowed and sanctioned by marriage.

So you see this natural process which causes the birth of new beings is very wonderful, and ought to be approached carefully and reverently in thought, speech, and act. I don't say people ought not to speak of it; for as life goes on, many reasons arise why they should have to do occasionally; but they ought never to speak of it as if it was a thing to be joked about, or with the purpose of wrongfully awakening the excitement and strong feelings I referred to just now. Some boys talk more than is necessary or right about these things, these feelings, and processes of sex; or they talk about them in quite a wrong and unfit way.

Well, that is the first bit of special advice. Be on your guard against indecent and impure conversation about things relating to sex.

But there is more than conversation to be thought of. There is a large class of sins which have to do with our sexual nature; that is, our nature as male and female. These are called sins of impurity. There are many kinds of these sins; but I need only speak quite shortly of one or two in this letter. The most common sin of this kind among boys is the one called "self-abuse"—boys themselves have one or two other schoolboy words for it. That means using one's body wrongly; and it consists in exciting those private parts which, as I told you, are the organs of sex—exciting them by handling, pressure, or in some other way. And when people get into that habit, it is very difficult to break it off. Of course, it is morally wrong, as it weakens self-control, and offends against the law by which God means us to govern our sex nature. Then, too, if it is long continued, it may do serious harm to a person's health; and as I said at the beginning of my letter, a boy like you, and every boy, ought to have the hope, and as far as it lies in his own power, the purpose, of so going through his school life that he may be physically, mentally, and morally strong in after years. So I should advise you to be careful not to arouse or excite intentionally the sex feelings. We ought to aim at keeping them calm and controlled, rather than at awakening and stimulating them. Those delicate sex organs are better left alone as much as possible; just kept clean, and left to Nature to strengthen and develop.

It is said that the prevention of a thing is better than the cure of it; so I should say to a boy of your age just going to school for the first time—be on your guard and don't form the habit at all. And if

any boy did find himself getting into that habit, I would strongly urge him to fight manfully against it with God's help, and to struggle bravely till he quite overcomes it. Before now I have had boys come to me and tell me of their experience of this kind of difficulties and temptation; and I have tried to show them how they may be avoided, or met and overcome.

If I were writing to you when you were seven or eight years older, and had left school and gone out into the world, I should probably have several things more to say about this subject. Now I will give only one more warning. If it should ever happen—I don't think it will, and I hope and pray it won't—that a bigger boy should want you to do anything impure or indecent, mind you *never*, for any consideration whatever, consent to anything of the kind. A small boy ought to resist to the uttermost a big one who tried to persuade or force him into one of these sins of impurity. In fact, although as a general rule, I should discourage small boys from informing masters about other boys' doings, I do say most emphatically that, in such a bad case as I am supposing, it would be absolutely right, indeed imperatively necessary, for the small boy to go straight to the headmaster and tell him about it.

Now, I needn't talk to you more about these things; indeed I don't want you to think about them more than is necessary; but I give you this information and these warnings, so that you may keep them in memory, in the back of your mind as it were; and may know beforehand how to meet the dangers which might otherwise take you by surprise when you go to school.

I would just say in conclusion, that if in the future you find yourself in difficulty or perplexity about any of these very private and delicate matters—or if you want any further explanation, you are at liberty to ask me—or perhaps it would be better still to apply to your father—and we should either of us, I have no doubt, be ready to give you any right and reasonable information.

There are plenty of other matters in connection with school life, but my letter is already long enough; so I will just close with my best wish, indeed with more than a wish, a prayer, for your growth at school and after school in strength of purpose and Christlike manliness of character. Believe me,

Your very sincere friend,

H. NORTHCOTE.

ADDITIONAL NOTE E ON THE NOCTURNAL POLLUTION.

THERE are references enough in the byways of literature to show that the nocturnal pollution has proved puzzling and distressing to mankind, both as a physical phenomenon and in its ethical bearings. There has been considerable discussion of recent years as to whether it is normal or pathological; and if the latter, in what degree. We cannot here enter fully into this dispute, which belongs mainly to medical literature. The general prevalence of the pollution in the human race indicates at any rate that it is, except in excess, but a slight deviation from normal sexual health. As to what constitutes excess, there is probably no general rule. A few observers, notably Mr. Perry-Costé, have undertaken to keep records with a view to investigating this point. These investigations, backed by opinions based on large observation, established at least the fact that for most constitutions, one pollution in ten days is not excessive. Some, indeed, have them much more seldom; while others may have them oftener without experiencing any consequent debility. The frequency of nocturnal emissions will be affected by that rhythm in the human body, the alternate working of the anabolic and catabolic principles, which, as we have already seen, has to be taken account of in investigating the phenomena of sex. Some authorities maintain that excess must never be predicated of the emission unless it is followed by weakness and depression.[1]

Frequently, therefore, there is really no need for the distressful perplexity experienced by nervous subjects of emissions. Whatever harm seems to accrue to the system from these occurrences often arises rather from the mental disquietude which they occasion than from any pathological influence of the phenomenon itself. It is true that when occurring with undoubted

[1] This opinion—that of Curschmann—seems still the one commonly accepted by medical scientists. (*Cp.* Posner, in S. and K., *op. cit.*, ii, p. 726.)

overfrequency, pollutions may be a symptom of a generally weakened condition of the sexual system; but even so, there is no just occasion for despondency, inasmuch as the prognosis of most cases of sexual weakness is favorable; and this condition may be ameliorated or cured by proper treatment—a fact to which our attention has already been called. Sometimes a simple cold water treatment, attention to dieting, and regulation of the hours allotted to rest, will reduce the frequency of emissions without recourse being had to severer or more difficult treatment.[1]

Much perplexity has surrounded the moral aspect of the nocturnal pollution. The suspicion of wrong attaching to sexual relations in general, in the sentiment of mankind, was sure to fall upon this mysterious manifestation of sexual activity. Hebrew law embodied ceremonial directions concerning pollutions. Mediæval thought regarded the occurrence of them as tainted with sin if in any way provoked or encouraged by the imaginations of waking hours. The semi-conscious volition which often attends the sexual dream, the reluctance of the will even during sleep to consent to the motions of the sexual system, strengthens this idea of moral impurity in relation to the nocturnal pollution. The anguish of souls sensitive to the touch of impurity even in sleep finds a voice in the ancient hymn:—

"Hostemque nostrum comprime
Ne polluantur corpora."[2]

This ethical fear is reflected in the directions to intending celebrants in the Roman Missal.

[1] I venture the suggestion that a judicious use of the Sandow exercises, especially those which strengthen the back, loins, and stomach muscles, would be of benefit to patients suffering from sexual weakness and over-frequent seminal emissions.

[2] Tr. in A. & M. Hymnbook":—

"Our ghostly enemy restrain,
Lest aught of sin our bodies stain."

"Keep us * * *
Pure in our foes despite."

Nor can this aspect of the matter be wholly set aside as false and groundless. So intricate is the connection, in the sexual as well as in other spheres, between the activities of mind and of body, that sexual excitement entertained and allowed without any attempt at inhibition in a waking state, induces, by a physiological law, a greater spontaneity of ejaculation during sleep. Yet even when the moral energies of the will have continually been exerted to purify the waking thoughts, physical causes will of themselves frequently be strong enough to bring about a nocturnal pollution, accompanied by the aforesaid semi-conscious volitional activity. With many people indeed the will-power becomes sufficiently awake to allow of their inhibiting the pollution when on the point of occurring. Some moralists have gone so far as to recommend the cultivation of a habit of semi-conscious inhibition, as if it were a matter of ethics.[1] But it ought to be considered whether such a procedure would not intensify nervous conditions, and in some cases do more harm than the emission itself. While the nocturnal pollution certainly ought not to be courted and prepared for by the conscious attitude of the mind during wakefulness, it is a mistake to regard it with a large amount of fear and anxiety, in either its physical or its moral aspect.

THE TWO FIRES.

Prov vi: 27—"Can a man take fire in his bosom, and his clothes not be burned?"

Fierce as the fiery brand to bosom pressed
Of frenzied prophet, heedless of his vest
Scorched and consumed, oftimes the slumb'ring glow
Of human passion, when the breath doth blow
Of sin mysterious, flames with forceful ire,
Fervid and fatal as Elissa's fire.[2]

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[1] See Stall, "What a Young Man Ought to Know," pp. 90ff.

[2] "Caeco carpitur igni," Verg. Aen. iv, 2;

"Quae tantum accenderit ignem
Causa latet." *Id.*, v. 4. Earlier legend too spoke of the death of this queen by fiery immolation. W. R. Smith, Rel. Sem., p. 374.

Crave then the touch of Heaven's altar flame
Purging that other,[1] through the gracious Name
That saves a world corrupt through lawless lust;
(Strong are the tempted who in Jesus trust!)
As sunlight conquers storm, so changes Grace
Foul flames of lust to light of holiness.

Yet hold! mistake not; there is pain with fire:
That bosom scarr'd, those flame-wounds of desire
Proclaim that word; here glimmers no soft sheen
Gentle as rose-flush o'er the restful green;
But pain-drawn lips, marred brows, and fever'd eyes
Reflect the blood-red glow of sacrifice.

[1] Isa. 6: 6. 7.

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